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UHLEMANN'S

SYRIAC GRAMMAR.

TRANSLATED FROM THE GERMAN,

By ENOCH HUTCHINSON.

WITH A COURSE OF

EXERCISES IN SYRIAC GRAMMAR, A CHRESTOMATHY,

AND BRIEF LEXICON,

PREPARED BY THE TRANSLATOR.

SECOND EDITION, WITH ADDITIONS AND CORRECTIONS.

NEW YORK:
D. APPLETON & COMPANY, 549 & 551 BROADWAY
1875.

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BY E. HUTCHINSON,
in the Clerk's Office of the District Court for the Southern District
of New York.

TRANSLATOR'S ADVERTISEMENT

TO THE SECOND EDITION.

The first American edition of this work having become exhausted, and considerable orders for more copies received by the publishers, it becomes necessary to supply the demand. It is a source of gratification that the work has been adopted as a text-book, to an encouraging extent, in theological seminaries, universities, and other institutions of learning in this country and Great Britain, and has been instrumental, we trust, in arousing more interest than has heretofore existed in the study of Oriental philology.

In 1858, an abridgment of Hoffman's excellent "Syriac Grammar," prepared by B. H. Cowper, was published in English dress, in London. The author seems to have ably performed his task, though we have not had time to thoroughly examine the book. We should rather see the translation of the entire work, or a more extended abridgment of it. However, it will, no doubt, prove to be a valuable contribution to Syriac literature in our own language.

Uhlemann, in his second edition, has made extensive additions and some corrections. The translator, in preparing this second American edition, has carefully compared the two German editions, and inserted at the end of the volume a translation of all the important additions made by the German author, with explanations (*vide* p. 371), showing where they belong in the body of the work. It should be remarked that the German author has added a large number of examples, especially in the Syntax, and, where they have seemed to the translator to be more numerous than was absolutely necessary to illustrate the principle stated, he has omitted some of them, in order to avoid swelling the volume too much. In those cases where Uhlemann has merely changed the phraseology of sentences, expressing them with more perspicuity than in the previous edition, the translator has made no change. He has corrected many typographical errors found in the second German edition, as well as some found in the first American edition, and trusts that the work, thus improved, may, in a still greater degree than heretofore, subserve the interests of Semitic philology.

The translator is happy to express his obligations for the valuable assistance which he has received from the Astor Library (an institution established by the Astor family, and filled with a rare and extensive collection of books in almost every department of science).

E. HUTCHINSON.

New York City, *July*, 1874.

EXTRACTS FROM THE AUTHOR'S PREFACE

TO THE SECOND EDITION

"In the revision of a manual like this, whose first appearance has had a favorable reception, whose usefulness, for a series of years, has established it as a standard work for academical instruction and private study, I thought it better to retain essentially the order and arrangement of the first edition, so far as its simple, gradual unfolding seemed to be really adapted to aid the learner by making his task lighter than it otherwise would have been. Hence, on account of the extensive use of the original work (first edition), in reading the Syriac language, I came to the conclusion that some parts, though imperfect to a small extent, had better not be changed, and that other parts might with propriety be enlarged; therefore, I felt it to be my duty to insert the improvements and additions which appear in the new edition. In accordance with this plan, additions are made to section 5, and the attentive reader will perceive where similar improvements and additions are introduced into the sections upon Etymology. The Syntax has been somewhat extensively

enlarged by such additions as seemed adapted to the scope and design of the work. For this purpose the elaborate works of Agrell ('Supplementa Syntaxeos Syriaca,' Gryphiswaldiæ, 1834; 'Appendicula ad Supplementa sua Syntaxeos Syriacæ,' ibid., 1836, and 'Appendicula posterior,' 1838), which extend over the writings of the Oriental scholars Asseman and Barhebræus, have often been consulted, while the careful study of the classical Ephrem, and the 'Acta Martyrum Orientalium,' by Maruthas, have furnished such important contributions appropriate to this Grammar, that the new edition could not well be longer delayed. So, also, it seemed proper in a manual like this to present a brief view of the grounds of Syriac metre, which I have compressed into section 88. I felt myself particularly called upon to do so from the fact that the poetic part of the annexed Chrestomathy has been favorably received." [1]

[1] The remaining portions of the Preface relate to the author's Chrestomathy, which is not inserted in this work.—[Tr.

TRANSLATOR'S PREFACE TO FIRST EDITION.

The following translation was undertaken in accordance with the suggestion of several literary friends, and in view of an increasing desire among American students to become acquainted with a language in which the earliest and best version of the New Testament is generally admitted to have been made, and which is essentially the language spoken by our Saviour.

Uhlemann's Grammar is acknowledged by all to be a manual of rare excellence; and it is hoped that, in an English dress, it will be found to be well adapted to promote the progress of oriental philology in this country. Some of our helps of this kind, in the study of the Syriac, are too brief, and others are too voluminous. Uhlemann has aimed to present, within moderate limits, a work sufficiently extensive for ordinary purposes of instruction. The translator has endeavored to give as literal a translation as is compatible with perspicuity. He has added, where it seemed to be necessary, occasional explanatory notes. After having prepared an abridgment of the paradigms of verbs and nouns, following Winer's arrangement in his Chaldee Grammar, he, on the whole, concluded to insert the full paradigms as they stand in the original work, and not to make the attempt to improve a grammar so nearly faultless.

The translation is followed by a course of Exercises in Syriac grammar, which, if carefully studied, will, it is believed, materially facilitate the progress of the learner in an accurate knowledge of the elements of the language. After having read, with care, the introduction, and cursorily examined other parts of the grammar, the pupil may, at once, commence upon the Exercises, and merely consult the grammar (as directed in the introductory remarks to the Exercises) as a book of reference, in order to enable him to solve the difficulties with which he may meet in analyzing the first page of the Chrestomathy. The translator trusts that he shall not be considered as obtrusive in calling special attention to a method of analysis which he has found to be of great advantage in teaching classes in Hebrew. Some instructors have probably adopted a similar one, and others may have devised still better methods. This is submitted to the consideration of those teachers who have not already adopted a satisfactory one.

A brief Chrestomathy and Lexicon, prepared by the translator, follow the Exercises. The former is composed of selections from that beautiful edition of the Peshito Bible published by the British and Foreign Bible Society in London, in 1816, and reprinted in smaller type in 1826. It was executed for the use of the Syrian Christians in India. It was corrected for the press, as far as the Acts of the Apostles, by Dr. Buchanan, and completed by Rev. S. Lee, Professor of Arabic in the University of Cambridge. Several manuscripts were consulted, and the text is considered as very correct, though we have discovered in it some typographical errors.

In the Exercises, an extended analysis will be found of the first

page of the Chrestomathy, and merely brief explanatory remarks on the remaining pages.

The basis of the Lexicon is that inserted by Uhlemann in his grammar, to which the translator has made many additions, having consulted the Syriac Lexicons of M. Trost, E. Castell, Ægidius Gutbier, and Æmilius Rödiger. The Lexicon is intended merely to include those words which occur in the Chrestomathy.

Some errors, in the author's numerous references to the Old and New Testaments, have been discovered and corrected. There are, probably, others which were not observed.

The translator trusts that this effort will be received with indulgence by the literary public. Errors will doubtless be found by teachers who may use the Manual, and he will be very thankful to receive suggestions from any quarter, by which a future edition, should it ever be called for, may be improved.

The publication of the work has been unexpectedly delayed, most of the stereotype plates, when nearly completed, having been destroyed by a disastrous fire.

The translator avails himself of this opportunity to express his obligations to Mr. W. W. Turner, late of the Union Thelogical Seminary of this city, T. J. Conant, D. D., of Rochester University, and J. G. Palfrey, D. D., formerly of the Theological School connected with Harvard University, for valuable suggestions; also to Mr. A. H. Guernsey, of this city, for important aid in the examination of the manuscript before going to press.

New York, Jan. 1855.

EXTRACTS FROM PREFACE TO FIRST GERMAN EDITION.

The earlier sheets of this Text book, designed, principally, for academical instruction, had been printed, and that part of the Manuscript which contains the elementary principles and paradigms had been for a considerable time out of my hands, when the more comprehensive work of Professor Hoffmann made its appearance. In the preparation of this work my plan had especially led me to present, with as much brevity as was consistent with clearness, what is most essential for understanding the language in its grammatical forms. I was of the opinion that the more extended treatment of separate phenomena of the language might be dispensed with, since the greater portion of the Syriac forms may be explained from those of the Hebrew language ; and in fact, a knowledge of the Hebrew implies an acquaintance with the principles of the Syriac. Upon a close examination of the above-mentioned work, I was convinced, that I had proceeded upon almost the same principles, had made a similar use of the older grammarians, such as Amira, Ludov. de Dieu, Buxtorf, Michaelis, and others, and had deviated only in the collocation of separate rules. Although I might have approximated more nearly to the work of Hoffmann, by isolated alterations, yet I deemed it advisable, where deviations existed, to follow my own views ; as for example, in the tabular arrangement of derivative nouns. Following the older grammarians, I have introduced a separate paradigm of the nouns placed under Declension III.,* instead of classing them with the Segholate forms ; this was done because the vowel entering into the inflection of these nouns is not an original one, as in the case of the Segholate forms, but is introduced on account of the difficulty of pronunciation. Real Segholate

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* § 48, Decl. III.

forms, monosyllabic nouns, namely, those derived from verbs 3 rad. Olaph quiescent, belong rather, according to their principal inflection, to the substantive-stems of Declension V., and, in only a few instances, coincide with the Segholate forms. In preparing the Syntax, I have, like Professor Hoffmann, followed the *Lehrgebäude* of Gesenius; and like him, also, I have made use only of those passages of the Old Testament collected by Gesenius, in which the translator, unfettered by the Hebrew text, seems to have wrought more in accordance with the genius of his own language. In addition to this, I have frequently consulted the translation of the New Testament, as the oldest Syriac writing known to us;* Ephraemi Opera Syr., Romæ, 1743, tom. III., fol.; Barhebræi Chronicon Syr., ed. Kirsch. Lips. 1789; and Assemani Bibliotheca Orient. Clementino-Vaticana, Romæ, 1719, tom. III., fol.; so that a close and impartial examination will easily determine what has been added from my own not inconsiderable collections.† * * * * * *

BERLIN, *March*, 1829.

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* In point of time the Peshito version of the Old Testament is the most ancient document extant in the Syriac language, though the New Testament was translated into Syriac from the original Greek about the same time. Michaelis supposes, that the Syriac version of both Testaments was made near the close of the first, or in the early part of the second century.—TR.

† The remainder of the Author's Preface relates mainly to his Reading Lessons, which we have not inserted, they being, in our opinion, too difficult for beginners. —TR.

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INTRODUCTION.

BRIEF HISTORICAL VIEW

OF THE

SYRIAC LANGUAGE AND LITERATURE.

1. The Syriac language (sometimes called the Western Aramæan, to distinguish it from the Chaldæan or Eastern Aramæan, with which it constitutes the Aramæan dialect of the Semitic family of languages), formerly extended over the whole northern part of Aram, from the borders of Palestine to Natolia, and from the Mediterranean to and beyond the Euphrates.* It degenerated at an early period, and, during the continual changes of government, particularly by the reception of Persian and Greek words, lost much of its original purity. Of its pure state, no written monuments have come down to our times. But at the beginning of the fourth century after Christ, the language enjoyed a flourishing period, and kept its place for a long time at Edessa as a written language. As from the earliest period the Palmyrene dialect was recognized as the principal one, so this period has been designated by the name of the Edessene Period. Moreover, at various times, mention is made of the Damascene, the Chalnic or Ctesiphontic, the Acharic or Nesibene, and the Maronite dialects. The essential difference between these consisted very likely in the pronunciation; this may be asserted with still more confidence in respect to the Nabatæan dialect. The ancient written language of Antioch or Commagene is still used by various Christian sects, in particular

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* E. Rödiger says of the Aramæan language: "It was called Syriac in the form in which it appeared in the Christian Aramæan literature, and Chaldee when it appeared in the Jewish Aramæan writings." See Gesenius' Heb. Gramm, 15th edit. by Rödiger, Leipz. 1848; Einleitung, § 1. 2. b.—Tr.

by the Maronites, Nestorians, and Thomas-Christians of India, as their ecclesiastical language. So also the Zabians, or so-called St. John's Disciples, are said to make use of it, in their religious ceremonies. But as the language, as early as the eighth and ninth centuries, was greatly corrupted by the frequent use of the Arabic, and was driven by the Arabs from the cities in the tenth and eleventh, and from the villages in the twelfth and thirteenth centuries, it may be safely assumed that it is no longer in use as a vernacular language. Although several modern travelers of note, as Niebuhr and Brown, maintain that it is still spoken in some parts of Mesopotamia, about Raka, Edessa, and Damascus, as well as upon Lebanon, they are opposed by Ferrières Sauvebœuf and Volney, while Chateaubriand, Seetzen, Clarke, Joliffe, and Buckingham pass the matter over in silence; and Burckhardt only remarks, that the Maronites in the convent of Kashia use the Syriac, at the present day, as we do the Latin.*

Rem.—The LXX, even, use Syria, (Συρία, Σῦροι, Συριστί) in the wider sense, for the Old Testament אֲרָם (עוּץ comp. the Ἄριμοι in Hom. Il. ii. 783; Hesiod Theog. 304; Strabo Geog. i. 2. xi. 14; Stephanus Byzant. under Ἄριμα, and Bochart Geogr. S. ii. 5, 6); and the Greek and Roman Authors often confound Syria with Assyria (comp. Diod. Sic. ii. 13; Herodot. vii. 63; Strabo xvi. 2; Xenoph. Cyrop. vii. 5, 31; Lucian de Dea Syr. § 1; Oppian, Κυνηγ III. 402; Horat. Od. II. 11, 16; III. 4, 32. Justin. i. 2; Ammian Marcell. xxiii. 6. The Arabs call it الشام, as it lay at the left, when their faces were turned towards the east (comp. Abulfeda Tab. Syr. p. 5; Assemani Bibl. Orient. T. III. P. ii. p. 782.) In the earliest times this country was divided into several small nations, ruled by kings (comp. Jahn Bibl. Archäol. Thl. i. Bd. i. p. 51 seq.; Mannert Geogr. Bd. vi. p. 1 seq.; Vater Commentar über den Pentat. Bd. I. p. 152; Winer Bibl. Realwörterbuch, Bd. i. p. 51 seq.); of these, subsequently to the time of David, Zobah and Damascus are mentioned in the Scriptures, as the most powerful; David conquered them both (2 Sam. viii. 3 sq.; x. 6; 1 Chron. xix. [xviii] 3, 4. sq), and Solomon kept possession of them

* Since Uhlemann prepared his grammar, it has been ascertained that the Nestorians use the Syriac language at the present day. Mr. Layard, in his admirable work on the ruins of Nineveh, says of the Nestorians (or Chaldæans as he incorrectly denominates them): "Most of their church books are written in Syriac, which, like the Latin in the West, became the sacred language in the greater part of the East." See Layard's Nineveh, chap. viii. Missionaries who are laboring among the Nestorians, bear testimony to the same fact.—Tr.

until Reson Ben-Eliada, who had been general of the king of Zoba (1 Kings xi. 23 sq.), re-established at Damascus a government independent of that of the Hebrews. Subsequently the Syrians were incorporated with the monarchies of the Assyrians (738 B. C.), the Persians (539 B. C.), and the Macedonians (331 B. C.). Though after the death of Alexander the Great, they arose again for a time under the Seleucidæ (301 B. C.), yet they again lost their independence by means of Pompey (64 B. C.), and their kings reigned only at Edessa, till the third century after Christ, when this kingdom came also under the Roman sway. At the division of the Empire, under Theodosius (395), Syria fell to the Byzantine Empire, after Jovianus had (A. D. 363) already surrendered Nesibis* to Sapores II, king of Persia. Afterwards it was taken possession of by the Arabs (636), and was subjected (660) to the Ommiades and several other Arabic royal families, whose dynasties were, in 1086, brought to a close by the Seljooks.† At the time of the Crusades, the Christians could maintain themselves there against the Seljooks but a short time (1097 and subsequently); and in 1171, Saladin wrested the country from them. In 1369, Syria became a prey to the marauding inroads of the Mongols under Timur; and it has now, for three centuries, sighed under the Turkish yoke (cf. Gatterer, Handbuch der Universalhist, Bd. I. p. 248 sq.; Beck, Weltgeschichte, Bd. I. p. 213 sq.; Heeren, Ideen über die Politik, u. s. w. Thl. I. p. 213 sq.; Rühs, Handbuch der Geschichte des Mittelalters, p. 152, sq.). The transition into broadness of pronunciation (πλατυστομον) seems not to have extended much beyond the time of the Babylonish captivity; and the Palmyrene Dialect, which is known to us by some inscriptions found among the ruins of Palmyra or Tadmor, and deciphered by Barthelemy and Swinton, may have grown up soon after Solomon, the founder of that city. In the Edessene Period, during which flourished Ephraem (died 378), Jacob Von Sarug, Isaac the Syrian, and Xenaias of Mabug, all of whom Jacob of Edessa, at the middle of the seventh century, recognizes as classical writers, theological learning was zealously cultivated (cf. Assem. T. III. P. II. p. 994). The Maronites on the Orontes and upon Lebanon, originally disciples and followers of St. Maro (cf. Assem. I. 496 sq.; Pfeiffer, in his Auszuge, p. 166 sq.; Gieseler, Lehrbuch der Kirchengeschichte, Bd. I. p. 675; Rühs, Handbuch der Geschichte des Mittelalters, p. 37) approximate to the ancient Syriac dialect; still more closely do the Nestorians (cf. Assem. T. III. P. II. p. 379), and the Thomas-Christians of India, who differ from the Nestorians only in name and place of residence (cf. Assem. a. a. O. pp. 413, 435. sq.; Pfeiffer, pp. 285, 484; Gieseler, Bd. I. pp. 417, 638), all of whom make use of it only as an ecclesiastical language; the two former speaking Arabic in common life, and the latter, the language

* A celebrated city and military post in Mesopotamia, generally written Nisibis.—Tr.
† Called, also, Seljuks, Seljouks, or Seljoukian Turks.—Tr.

of Malabar. Different from this is the dialect of the so-called Johannes-Christians, Mandæans, or Zabians (who are not to be confounded with a Mohammedan sect of the same name, in Maraccii Coran. Sur. II. p. 33 sq.; Assem. T. III. P. II. pp. 509-515; Pfeiffer, p. 510 sq.; cf. Gieseler, Bd. I. p. 66; Neander, Allgemeine Geschichte der christlichen. Religion und Kirche, Bd. I. Abth. II. p. 427), whose religious books are written in a corrupted Syriac, and which appears, from the numerous Ghebric expressions which occur in them, to have been drawn up in the Persian Irak. By the Nabatæan, according to Barhebræus (in Assem. T. I. p. 476) is to be understood the former language of the Syrian country-people. On the question, whether the Syrian is still a vernacular language, compare Niebuhr, Reisebeschr. von Arabien, Bd. II. p. 352; Brown, Biblioth. der neuesten Reisebeschr. Thl. I. p. 489; Ferriéres Sauvebœuf, Mémoires historiques, etc., T. II. p. 169; Volney, Voyage en Syrie, etc., T. I. p. 331; and Burckhardt, Travels in Syria, etc., pp. 22, 186.

2. Syriac literature, which extends over almost all branches of knowledge, and in a special manner over the department of Theology, and possesses valuable works upon Oriental and Ecclesiastical History, flourished principally in the period between the fourth and tenth centuries of the Christian era. The language itself, which gave proof of its versatility of expression by the translations of Aristotle and other Greek authors, and by its accurate representation of mathematical subjects, had found, at an earlier period, in its own country, zealous cultivators in the departments of Grammar and Lexicography.

As the most ancient grammarians, whose works have been lost, history records the names of Achudemen (died 575), Joseph Huzita (died 580), Jacob of Edessa (died 698), who labored to restore the purity of the ancient language, Jesudenah (at the beginning of the eighth century), John Stylita (about 830), John, son of Chamis, Bishop of Themanum (850), and Honain, the physician (died 876). The first accurate grammar, however, was written by John Bar Zugbi, a Nestorian monk, at the beginning of the thirteenth century; about which time, also, Joseph Bar Malcon seems to have composed his *Rete Punctorum*, and Barhebræus (died 1286) to have made known his grammatical works. At the beginning of the sixteenth century, the study of the Syriac language was transplanted to Europe. Theseus Ambrosius learned the Syriac language from Syrians at Rome, in 1514, and became, in 1529, teacher to Albert Widmanstadt, who subsequently pursued the study under Simeon, Bishop of the Syrians upon Lebanon. Through the labors of these men, and of Moses von Merdin, whom

Ignatius, Patriarch of Antioch, had sent, in 1552, to Julius III. at Rome, and whose instructions were enjoyed by Andreas Dumas (Masius), the publication of the New Testament was effected in 1555. At the close of the sixteenth century, the grammatical study of the Syriac language was much promoted at Rome itself, by the Maronites Amira and Abraham Ecchellensis, whose copious grammatical works had already been preceded by the attempts of Theseus Ambrosius, Widmanstadt, Tremellius, Dumas, and Waser. They were followed, about the middle of the seventeenth century, by Isaac Sciadrensis and Joshua Accurensis. From this period onwards, the Syriac language has been grammatically pursued in Germany; partly independently of other languages, most copiously by the two Michaelises and Hoffmann; partly in connection with the Chaldee, as by Ludov. de Dieu and Jahn; or with the other Semitic languages, as by Buxtorf, Hottinger, Schaaf, Vater, and others.

The earliest attempts at Syriac lexicography were also made in the ninth and tenth centuries, in Syria, by Honain Isa or Joshua of Maruz, and Gabriel, the son of Bochtiesu. More important, however, are the contemporary works of Isa Bar-Ali (about 885), of Ananiesu Bar-Saru (about 900), and the most serviceable work of this kind by Abulhasan, Isa Bar-Bahlul (about 963,) which is still extant. The lexicons of Dumas, de la Boderie, Schindler, Crines, Buxtorf, Trost, Hottinger, Gutbir, Nicolai, Schaaf, and Zanolini, which have appeared since the sixteenth century, are confined to the New Testament, with which the Syriac literature in 1555 made its appearance in Europe. Ferrarius, and Edm. Castell, on the other hand, availed themselves of the above-mentioned Syriac works relating to the same subject, and John David Michaelis enriched the labors of the latter by valuable remarks and additions. The valuable work of Lorsbach, who compared all the Syriac works which had then been printed, besides a number of manuscripts, and collected the words and significations wanting in Syriac lexicons, still remains uncompleted. More recently, copious works have been promised by Bernstein and Quatremere, philologists of great merit in the department of Oriental literature. Glossaries are contained in the Chrestomathies of Michaelis, Kirsch, Tychsen, Grimm, Hahn, and Sieffert.

Rem.—Eusebius (Hist. Eccl. I. 13) cites the letter of Abgarus to Jesus, and the answer to it, as among the most ancient Syriac writings (cf. Assem. I. 554; III. P. II. p. 8; Gieseler, Bd. I. p. 74); and,

in like manner, John is said to have written his Gospel in the Syriac language. But the most ancient Syriac work of undoubted authenticity, is perhaps the translation of the New Testament,* which must have existed as early as the second century (cf. Hug, Einleitung in die Schriften des N. T., Thl. I. p. 348 ; Gieseler, Bd. I. p. 123). That the Syrians considered their language to be richer than the Arabic is attested by Asseman (III. P. I. p. 326 sq.) ; and its capacity for rendering Greek authors may be judged from Barhebræus (Chron. p. 231. ed. Bruns), compared with Aristotle (Top. I. cap. 4). Abulpharagius, in his Historia Dynast., ed. Pocock, p. 147, mentions Theophilus of Edessa as the author of a successful translation of two books of the Iliad (cf. Assem. I. p. 521). In addition to the larger work of Asseman (Assemani Bibliotheca Orientalis Clementino-Vaticana, Romæ, 1729,) 3 vols. fol., and the abridgment of it by Pfeiffer, Erlangen, 1776, we possess a brief history of Syriac literature by Hoffmann, in Bertholdt's kritischem Journal der neuesten theologischen Literatur, Thl. XIV., pp. 225-291.

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SYRIAC GRAMMAR.

PART FIRST.

ELEMENTS OF THE LANGUAGE.

TABLE OF CONSONANTS.

Order.	NAME.	Initial.	Medial.	Final. Connected.	Final. Unconnected.	SOUND.	Numerical value.
1	Olaph	ܐ	ܐ	ܐ	ܐ	*Spiritus lenis*	1
2	Beth	ܒ	ܒ	ܒ	ܒ	B, Bh, V.	2
3	Gomal	ܓ	ܓ	ܓ	ܓ	G.	3
4	Dolath	ܕ	ܕ	ܕ	ܕ	D, Dh (*th* in this).	4
5	He	ܗ	ܗ	ܗ	ܗ	H.	5
6	Vau	ܘ	ܘ	ܘ	ܘ	W or V.	6
7	Zain	ܙ	ܙ	ܙ	ܙ	Z, ζ Gr., ç Fr.	7
8	Cheth	ܚ	ܚ	ܚ	ܚ	Ch, or Hh.	8
9	Teth	ܛ	ܛ	ܛ	ܛ	T.	9
10	Jud	ܝ	ܝ	ܝ	ܝ	Y.	10
11	Coph	ܟ	ܟ	ܟ	ܟ	K, Ch.	20
12	Lomad	ܠ	ܠ	ܠ	ܠ	L.	30
13	Mim	ܡ	ܡ	ܡ	ܡ	M.	40
14	Nun	ܢ	ܢ	ܢ	ܢ	N.	50
15	Semcath	ܣ	ܣ	ܣ	ܣ	S.	60
16	Ee	ܥ	ܥ	ܥ	ܥ	ע Hebrew.	70
17	Phe	ܦ	ܦ	ܦ	ܦ	P, Ph, F.	80
18	Tsode	ܨ	ܨ	ܨ	ܨ	Ts.	90
19	Koph	ܩ	ܩ	ܩ	ܩ	K guttural, Q.	100
20	Rish	ܪ	ܪ	ܪ	ܪ	R.	200
21	Shin	ܫ	ܫ	ܫ	ܫ	Sh.	300
22	Thau	ܬ	ܬ	ܬ	ܬ	Th. T. Θ Greek.	400

CHAPTER I.

Written Characters and their Use.

§ 1. *Consonants.*

The Syriac, or West Aramæan Language, has an alphabet consisting, like that of the Hebrew and Chaldee, of twenty-two consonants. In common with the Arabic, it connects together the several letters of a word by horizontal lines at the bottom; from which arises a fourfold form, though essentially the same, according as a letter is initial, medial, or final, or is connected or unconnected with the preceding letter, as exhibited in the table on the preceding page.

Rem. 1.—The character exhibited in the preceding alphabet, is called *Peshito, i. e. the simple.* It is employed by the Maronites and Jacobites, and is said to have been invented by Jacob of Edessa in the seventh century. Besides this, Amira mentions the *Estrangelo*, not from στρογγυλος, *round*, (see Asseman Biblioth. Orient. T. III. P. II. p. 378.) which, according to Michaelis Gram. Syr., p. 15, means the *Gospel character* (scriptura evangelii). It was the basis of the Nestorian smaller character, to which the so-called *double* alphabet, used for inscriptions and titles of books, bears a strong resemblance. There is also the *Palmyrene* alphabet, found in inscriptions on the ruins of Palmyra or Tadmor, and the *Mandæan* or *Nabatæan* alphabet. The latter, in consequence of the amalgamation of the gutturals ܗ with ܚ, and ܛ with ܨ, consists of only twenty consonants. It is written in a continuous line, with four different forms of each letter, viz., the simple consonant, and the consonant with the vowels *a*, *i*, or *u*.

Rem. 2.—The letters ܐ, ܪ, ܛ, ܕ, ܘ, ܙ, ܝ, ܠ, connect only with the preceding letter. After one of these letters, therefore, ܒ, ܓ, ܟ, ܡ, stand unconnected; and also, with the exception of ܓ, always at the beginning of a word. The final letters are ܟ, ܢ, ܣ, ܥ, ܦ. ܗ before ܚ is written ܫ; and after it ܬ or ܫ. Double ܚ, at the end of a word takes the form of ܫ. The letter G, in words adopted from

other languages, is written ◌̈. Several consonants, where they terminate a word, are slightly inflected upward; e.g. ܢ, ܟ, ܦ, etc.

Rem. 3.—The gutturals express the several gradations of guttural sounds from the weakest to the strongest. ܐ and ܗ may be compared with the *Spiritus lenis* and *Spiritus asper* of the Greek language (§ 12. 5. b). Deeper guttural sounds are ܟ݂ (= the German ch) and ܚ which the Greeks express, sometimes by the *Spiritus asper*, and sometimes by γ. The sound of ܓ is formed in the fore-part of the mouth; that of ܩ farther back towards the throat. ܦ = ש sometimes stands for ς at the end of Greek words, and is pronounced, according to Amira, p. 9, *sc* before *e* and *i*. The aspirated consonants ܒ ܓ ܕ ܟ ܦ ܬ are, in some MSS., marked as such with a red point placed over them; the removal of the aspiration is indicated by the same sign beneath them (§ 5).

Rem. 4.—The division of consonants, with reference to the organs of speech, is the same as in Hebrew. But the gutturals ܐ ܗ ܚ ܥ occasion less difficulty than in Hebrew, as the *Sheva* and *Daghesh forte* are wanting in Syriac. Of the gutturals, in connection with ܐ and ܥ, it is to be remarked; *a*) that ܐ between two vowels has the sound of *y*; e.g. ܟ̰ܘ̰ *ko-yem*; *b*) that ܘ quiesces in ◌̰ and ◌̂ (= *o* and *u*), and after ◌̮ and ◌̂ (= *a* and *e*), forms the dipthongs *au* and *eu*; *c*) that initial ܐ with ◌̭ = *i*, and even when ܐ is prefixed, it is pronounced *i*; e. g. ܐ̰ܘ̰ܗ̰ܕ̰ *Ihudho*; *d*) that initial ܟ (§ 8. b) before ܕ is pronounced like ܐ; e. g. ܟ̮ܕ̮ *chadh*.

Rem. 5.—The letters of the Alphabet suffice for designating the numerals as far as 400 (Vid. Table of Consonants, Amira, p.12. sq). In compound numbers, the larger stand first; e. g. ܡܐ 441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g. ܨ̇ 600, ܩ̇ 800. Thousands are designated by ◌̱ placed under the units, ten thousand by ◌̿, ten thousand thousand by ◌̿̿ The numbers 20 and 50 are also expressed by double ܟ and ܢ, the final letters falling away where units are added. Fractional numbers are designated by a small line drawn obliquely downward, from left to right, over the letter which expresses the denominator of the fraction; e.g. ܒ̀ = ½, ܓ̀ = ⅓ &c.

§ 2. *Vowels in General* (*Vowel Letters and Vowel Signs*).

InSyriac, the vowel-letters ܐ, ܘ, and ܝ originally served to designate the vowels, and, at the time of Mohammed, the Syrians were acquainted with only three vowel-signs, which sufficed for their language, and which the Arabs appear to have borrowed from them. Afterwards the Monophysites sought to express the Greek vowels, and increased their number to seven (v. Asseman T. I. pp. 477, 478; Gesenius Lehrgeb. p. 34), and since the time of Theophilus of Edessa, in the eighth century, the Greek vowels appear to have been in common use. The Nestorians, on the other hand, make use of diacritical points (Asseman T. III. P. II. p. 378). The Monophysites or Maronites commonly use them only in doubtful cases.

Rem.—Even in the last century, the Maronite Gabriel Heva employed the vowel-letters to designate the vowels, making ܥ = *a*, ܐ = *o*, ܐ̇ = *e*, ܝ = *i*, and ܘ = *u* (v. Michaelis. p. 29).

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§ 3. *Vowel Signs.*

The Syrians denote the vowels by diacritical points, or by characters formed from and in imitation of the Greek vowels, the latter mode being that now generally used. In ancient manuscripts both modes occur together.

FORM. Syriac.	FORM. Greek.	NAME.	SOUND.
ـܲ	ـܰ or ـܱ	Pethocho (ܦܬܳܚܳܐ)	a.
ـܶ or ـܷ	ـܶ or ـܷ	Revotzo (ܪܒܳܨܳܐ)	e.
ـܻ	ـܺ or ـܺ	Chevotzo (ܚܒܳܨܳܐ)	i.
ـܳ or ـܵ	ـܳ	Zekofo (ܙܩܳܦܳܐ)	o.
ܘܼ—, ܘ̇— ܘ̇—	ܘܽ—	Etzotzo (ܥܨܳܨܳܐ)	u.

Rem. 1.—The names are derived from the form of the organ used in pronouncing the vowel. The Greek forms from which they are derived are easily recognized. ◌̣ also occurs without ◌ = *u* in ◌̣ and ◌̣. (For ◌̣, Luke xvii. 29, stands more correctly ◌̣ Psalm xi. 6). The first three vowel-signs may also be written beneath the consonants.

Rem. 2.—As to pronunciation, ◌̇ seems to have denoted *a* and *ae*, though ◌̇ was sometimes sounded by the Nestorians like *a* (V. Asseman T. III. P. II. p. 379). In foreign words it quiesces in ◌. In ◌̣ are contained both the German *ö* and *ü*.

Rem. 3.—As to quantity it may be assumed with some certainty that ◌̇ is always long, and ◌̇ always short; according to others, ◌̇ with ◌, ◌̇ and ◌̣ with ◌ are long; ◌̇ is short, except in foreign words. Amira, on the other hand, maintains that ◌̇ = *ă*, ◌̇ = *ō*, and the others, even ◌̣ with ◌, are common. Some grammarians also denote the quantity of the vowels by different signs, thus;—

LONG.		SHORT.		
◌̇	◌̇	◌̇	◌̇	Revotzo.
◌̇		◌̇		Chevotzo.
◌̇	◌̇	◌̇		Etzotzo.

Rem. 4.—The dipthongs are formed with ◌ and ◌. With Vau; *a*) with ◌̇ preceding at the beginning or middle of a word, *au*; e. g. ◌̇; *b*) with ◌ preceding, *oi* nearly (the German *eu*); e. g. ◌̇; *c*) in the middle of a word, after ◌̇, *iu*; e. g. ◌̇; *d*) Vau doubled, the first with ◌̣, *ou* (according to Amira *u*). With Yud (besides the combinations *b* and *c* above); *a*) with a preceding ◌̇, *ai*; e. g. ◌̇; *b*) with ◌̇ in the middle and at the end of a word, *oi*; e. g. ◌̇.

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§4. *Diacritical Points which supply the place of Vowels.*

These were employed earlier than were the vowels, and

were used even after the invention of the vowels, by the Nestorians. The point which designates the suffix 3 sing. fem. ◌̇ܝ seems to have originated from that system.

Rem.—According to Amira p. 51, ◌̇ܥ=◌̂ܥ; while ◌̣ܥ=◌̆ܥ; ◌̇ܓ=◌̈ܓ; ◌̣ܕ=◌̊ܕ. Ludov. de Dieu has treated this subject more definitely in his Grammar, p. 35 seq.; according to him the point when above the consonant denotes *a*, *o*, and *u*, under it *e*, under ◌ܒ and ◌ܺ *i*, and under ◌ܘ *ū*. The principal use of this point in the verb, is to denote the different persons and tenses (v. Amira, p. 51; Lud. de Dieu, p. 37). Throughout the preterite, with the exception of the 1 sing., it stands under the radicals. In the participle, it denotes, over the first radical, in Peal, ◌̥, in Aphel, ◌̬, or in Verbs med. Vau, ◌̭. In the imperative and infinitive it may be omitted or written underneath. The future takes it only under the radicals, not under the preformatives, with the exception of the 1 sing., where it stands above it (comp. Isenbiehl, Beobachtungen von dem Gebrauche des Syrischen Puncti diacritici bei den Verbis, Göttingen, 1773).

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§ 5. *Kushoi and Rukok* (ܩܘܫܝܐ — ܪܘܟܟܐ).

1. According to Lud. de Dieu and Norberg, the Syrians have in fact the Sheva, and pronounce a vowelless consonant with a short half-sound of *e*; e.g. ܢܩܘܡ pronounced *ne kum*. Some Grammarians, as Amira, p. 42, and the Zabians, use ◌̮. So too, according to Asseman, the doubling of consonants in pronunciation (Daghesh forte) occurs among the Oriental Syrians, and, according to the analogy of the Hebrew, in Pael and Ethpaal of Verbs ◌ّ and ◌ّ.* But as the doubly written consonant falls away where analogy would require it to be retained (§ 8), this grammatical usage is still very doubtful. This duplication is retained only in foreign words.

2. Analogous with Daghesh lene is *Kushoi*, (i.e. *hardening*), a red point inserted over the aspirates, in manuscripts, which removes the aspiration. The retention of the aspiration is indicated by a point placed underneath, called *Rukok* (i. e. *softening*).

* It should be borne in mind that Sheva and Daghesh are not, in Syriac, denoted by any written characters, and appear only in pronunciation. —Tr.

Rem.—Some consider Kushoi to be Daghesh forte, which is denied by Amira and Gabriel Sionita. Lud. de Dieu, p. 25 sq., places it; *a*) at the beginning of words, except where ܘ ܟ ܠ precede, or where the preceding word ends in ܐ, ܘ, ܝ, in which case Rukok is retained; e. g. ܒܪܟܝܢ, ܠܒܪܟܝܢ; *b*) in the middle, after a quiescent letter; e. g. ܡܠܟܬܐ; *c*) after dipthongs; e. g. ܒܝܬ; ܡܠܟܐ, with the exception of ܐܝܟ *as*. Rukok, on the contrary, occurs, besides the cases noted under *a* above; *a*) when one of the aspirates ends a syllable, but is in the same case hardened by a preceding vacant consonant; e. g. ܐܠܦܢ; *b*) when, according to Hebrew analogy, they follow a movable Sheva; e. g. ܕܒܪܟ; *c*) after an open syllable; e. g. ܐܒܐ. So too these consonants are not pronounced as aspirates in Pa. and Ethpa. of Verbs ܥ̈, when the ܕ preceding them has fallen away; e. g. ܢܟܦ from ܕܟܦ; and in verbs with the middle radical doubled, where, in Hebrew, Daghesh forte stands. Furthermore, here belong the letters in which one having fallen away before them, is to be compensated for, in the future and infinitive of verbs ܦ̈ܥ, or in general where Daghesh forte euphonic stands in Hebrew. These points do not occur in printed works.

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§ 6. *Ribui* (ܪܒܨ).

1. To distinguish the plural of nouns and verbs from the singular written with the same consonants, the Syriac makes use of *Ribui*, *i. e.* two points placed horizontally over the word. This sign is still retained, like the vowels, in printed books. Thus, by means of these points ܡܠܟܐ is read ܡܠܟ̈ܐ *the kings*, and distinguished from ܡܠܟܐ, *the king*. This sign is also used in the 3 plur. fem. pret. of Verbs 3 rad. Olaph in all the conjugations except Peal (§ 32), to distinguish it from 3 sing. masc.; e. g. ܐܫܒ̈ܚܢ *they have praised themselves*, from ܐܫܒ̈ܚ *he has praised himself*. In like manner Ribui strengthens the distinction between the 3 plur. pret. masc. and fem., where the formatives ܐ and ܢ at the end sometimes fall away from the 3 sing. masc.; e. g. ܩܛܠ = ܩܛܠ, ܩܛܠܐ. The plurals, which are easily recognized, re-

main without this designation, though it is not omitted in plural forms with suffixes. In numerals the usage is arbitrary. *Some* mark with this sign only the feminines, and the forms with suffixes; e. g. ܬܪ̈ܬܝܢ, ܬܪ̈ܬܝܗܘܢ.

Rem.—Amira, p. 48, omits Ribui, when the plural form ܢܝܢ (§ 44) has the signification ܐܢܘܢ or ܐܝܬܝܗܘܢ, *i. e. they are*, but adopts the above-mentioned use in numerals, and uses it also with prepositions joined with plural suffixes (§ 16. c).

2. Ribui also serves to denote collectives; e. g. ܒܩܪܐ *a beeve*, ܒܩ̈ܪܐ *a herd of beeves.*

Rem.—When Ribui stands over ܪ (with the exception of the 1 sing. pret. and fut., and the participles Act. Pe., according to § 4. Rem.), or coincides with a diacritical point representing ◌ܶ, one of the points is omitted. When three points come together, one of them represents Kushoi.

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§ 7. *Mehagyono and Marhetono.*

(ܡܗܓܝܢܐ — ܡܪܗܛܢܐ).

When an accumulation of consonants without vowels, occurs, and the Syrians wish to indicate that a monosyllabic word is to be pronounced as a dissyllable, or a dissyllabic word as a trisyllable, and so on, they place a line under the consonant to which a vowel (usually ◌ܰ more rarely ◌ܶ) is to be supplied; e. g. ܕܚܠܬܐ. This line is called *Mehagyono*, and denotes a removal of this accumulation in utterance (Diæresis). If, on the contrary, the voice is to hurry over these same consonants, a line is drawn above them, which is called *Marhetono*; e. g. ܐܪܒܥܬܐ.

Rem. 1.—Some Grammarians place Mehagyono only before ܠܡܫܡܫ and before ܫ in ܕܡܫܬܐ. Amira, p. 41. sq., compares the two with *Diæresis* and *Synæresis*, which may have been transferred from prosody into prose. (Vd. Chrestom. Syr. ed. Hahn et Sieffert, Lips. 1825. p. 11).

Rem. 2.—Sometimes a line is found over consonants; *a*) in numerals; e. g. ܝܒ 12; *b*) in abbreviations; e. g. ܡܪ for ܡܪܝܐ; *c*) over the particle of exclamation ܐܘ, to distinguish it from ܐܘ.

§ 8. *Linea Occultans.*

This line placed under consonants denotes; *a*) that the letter under which it stands is not pronounced; e. g. ܡܪܬ (§ 12. 1); *b*) that ܠ at the beginning of a word, followed by ܗ is to be pronounced weaker, and like ܐ; e.g. ܠܗܘܕ (vid. §1. Rem.4); *c*) that the letter quiesces, viz., in the impera. of the pass. Ethpeel and Ethpaal; e. g. ܐܬܩܛܠ, pronounced *ethkatl*, and imp. from ܪܗܛ; which with the transposition of the first two radicals is ܗܪܛ (comp. § 12. 1).

Rem.—Some have extended this also to the imperatives Ethtaphal and Eshtaphal; but in the latter especially, it appears to be merely a diacritical designation of the imperat. As such it may in general be regarded as coming under *b* and *c* above.

§ 9. *Tone.*

1. The tone stands regularly upon the penultimate syllable, when the ultimate does not terminate in a movable consonant; e. g. ܡܠܟܐ, *Màlco.*

Rem.—In an accumulation of consonants, where by Mehagyono (§ 7) the penultimate syllable becomes the antepenultimate, the tone remains upon the stem-syllable.

It is more difficult to determine whether words, which, according to Amira, p. 462, have ܘ in the penultimate, follow the same rule; e. g. ܐܟܘܢܐ, and should be pronounced *áchuno* or *achúno*.

2. The tone is on the ultimate, when it ends in a movable consonant; e. g. ܟܬܒ; so too with ܘ and ܝ final, if they have arisen from ܘܬ and ܝܬ; e. g. ܡܠܟܘ from ܡܠܟܘܬ. vid. Amira, pp. 467—469.

§ 10. *Signs of Interpunction.*

The Syrians, who do not possess the Hebrew system of accents, divide their periods, according to Amira, p. 475, into

protasis and apodosis, which again are subdivided into smaller parts, and include the more precise designation of subject and predicate. In this respect they designate; *a*) the separate members of the protasis with (׃); *b*) the close of the protasis with (׀), which is also the sign of interrogation; *c*) the separate members of the apodosis with (׳), which also marks longer interrogations; and *d*) the close of a period is marked by a point, which as it also occurs in the middle of a period, some consider to be the smallest mark of interpunction, and (❖) or (׃׃) the largest point.

Rem.—Amira, p. 479, mentions a point standing over a word which indicates a question, address, admiration, praise, command, and the like.

CHAPTER II.

Peculiarities and Changes of the Letters.

§ 11. *General View.*

As the changes in the different parts of speech are effected partly by consonants and partly by vowels, this chapter is naturally divided into two parts. In the first place, those changes which take place uniformly, in accordance with fixed laws, in pronouns, verbs, and nouns, must be accurately distinguished from those which occur only in individual forms. Though the former class of changes will be here principally treated, yet in order to afford a proper connection between them, that which occurs universally will be first treated of, and that which takes place in special and individual cases will be appended, either independently or in remarks.

§ 12. *Changes of the Consonants.*

Of those changes in the radical consonants which Hebrew grammarians classify as Assimilation, Transposition, Falling

away, Exchange, and Addition, the first only is wanting in Syriac. And this want is only in form, for in point of fact this feature exists in those cases where a letter is dropped in pronunciation by the occurrence of Linea occultans (§ 8. comp. Gesenius, Lehrgebaude, p. 162). Here should be noticed the following—

1. Consonants are dropped in pronunciation, by the occurrence of Linea occultans, as follows: A) *In General;* *a*) in nouns whose middle radical is doubled; e. g. ܡܢܐ *mano;* *b*) ܢ without a vowel before ܠ; e. g ܢܫܠ; *c*) ܬ in suffixes of the 3 masc. sing. ـܬ, ـܬܐ, ـܬܗ, ـܬܗ̇ of the verb, and ـܬ̈ of the noun plural (v. Table to § 16); or when Linea occultans has arisen from the Greek *Spiritus asper*; e.g. ܪܘܡܝ ʿPωμη; *d*) ܐ in derivatives of verbs ـܥ and ـܨ, as ܦܘܥܠܢ from ܦܥܠ: B) *In particular* is this the case; *a*) with ܐ initial in ܐܢܫ, ܐܢܫܐ, ܐܢܐ, and in the pronoun ܐܢܐ in connection with the participle, ܐܢܐ ܡܦܩ; *b*) with ܬ, particularly in the following cases; *a*) in the pronouns ܐܢܬ and ـܬ, with the throwing back of the vowel upon the preceding vacant consonant; e. g. ܐܢܬ ܟܬܒ; or with the falling away of the letter with the preceding vowel; e. g. ܐܢܬ ܨܥܐ pronounced *k^{e} sheu;* in which case, however, before ܐܢܬ, ◌ passes into ◌ ; e. g. ܐܢܬ ܐܢܐ for ܐܢܐ; *β*) in ܗܘܬ (v. § 38) when it is an auxiliary verb; e. g. ܗܘܬ ܩܛܠ *he had killed*; *γ*) in ܢܬܠ for ܢܬܬ *to give*; *c*) with ܫ in ܫܪܐ *to go away*, when it should have a vowel which falls back upon the ܐ; e. g. ܐܫܬܐ for ܐܫܬܐ (v. § 28); *d*) with ܕ in the pronouns ܐܢܐ masc. and ـܐܢܐ fem., and their plurals ܐܢܘܢ masc. ـܐܢܝ fem., and in some other words; e.g. ܒܥܠ; and finally; *e*) with ܒ in ܒܪܬ *daughter;* (v. § 8).

Rem.—Linea occultans is retained under ܐ in nouns derived from those adduced under *a*; e.g. ܐܢܫܘܬܐ, ܐܢܫܐ, ܐܢܥܡܐ, and many

others. It also occurs in ܐܢܐ, ܗܘ, and ܗܝ when they are used for the logical copula or substantive verb (comp. § 16. I., § 54. A. 3. *a* and *c*). In these pronouns, even when they stand pleonastically (§ 55. A), the logical copula is fundamentally involved, as is confirmed by the pleonastic use of ܗܘܐ (§ 68. A), which verb loses Linea occultans only when it is used absolutely in the sense of *to be*, *to become*, *to come to pass ;* As to further inflection of ܢܗܘܐ compare § 29. 1. *Rem.*

2. *Transposed* is ܬ before sibilants in *Ethpe.*, *Ethpa.*, and *Eshta.*; e. g. ܐܣܬܟܠ from ܣܟܠ, ܐܫܬܘܕܝ from ܫܘܕܝ.

Rem.—ܬ is changed into ܛ after ܙ, into ܕ after ܐ; e. g. ܐܙܛܠܡ for ܐܬܙܠܡ, ܐܕܕܒܪ for ܐܬܕܒܪ. There is no transposition when ܬ is doubled in Ethpe. of Verbs ܥܥ and ܥܘ; e. g. ܐܬܬܣܝܡ (v. §31. 2). ܐ as middle radical is sometimes transposed; e. g. ܐܬܐܒܫ from ܒܐܫ. Also ܘ in the imperat. from ܗܘܐ (v. § 8).

3. *Dropped* are; *a*) ܐ with Linea occultans; e. g. ܒܪܢܫ for ܒܪ ܐܢܫ and as first radical in the 1 sing. fut. Pe. infin. and part. Pa. of Verbs ܦܐ (§ 28. 1); e. g. ܐܟܘܠ for ܐܐܟܘܠ; and in ܐܟܡ for ܐܟ ܐܡ; *b*) ܝ and ܢ as first radical, and ܘ as middle radical in Verbs ܦܝ (§ 29. 2), ܦܢ (§ 33. 1), and ܥܘ (§ 31. 1); e. g. ܡܦܩ from ܢܦܩ. Here belong such nouns as ܡܦܩܢܐ for ܡܢܦܩܢܐ The same is true also in respect to the middle radical of Verbs ܥܥ (§ 34. 1), and the nouns derived therefrom; *c*) one of two ܬ without a vowel standing between them; e. g. ܚܬܐ for ܚܬܬܐ. Also when three ܬ stand together in the fut. pass.; e. g. ܢܬܬܟܠ for ܢܬܬܬܟܠ. Finally ܬ falls away at the end of the fem. endings ܘܬ and ܝܬ; e. g. ܡܠܟܘ for ܡܠܟܘܬ.

4.—*Exchanged* are; *a*) the gutturals ܥ and ܐ before ܗ; e. g. ܐܗܡ for ܥܗܡ; *b*) in transferring Hebrew words into Syriac, ז passes into ܕ, צ into ܛ, ש into ܬ, sometimes ר into ܠ and ܢ; also ר of verbs ע״ר into ܗ; e. g

זָהָב = ; צוּר = ; שׁוֹר = ; שְׁנַיִם = ; בּוֹשׁ = ; *c*) ܐ, when transposed with sibilants, in the passive, goes over into ܝ and ܥ, according to Rem. 2. above; *d*) ܗ with ܐ in the construct state fem., and before suffixes (§§ 45, 46); and in the *Ethpe.* and *Ethpa.* of verbs ܦ̈ (§ 28. 1 Rem.; e. g. for .

Rem.—This last has been also applied to nouns derived from ܦ̈ Verbs; e.g. from . In many cases this usage is doubtful; e. g. which may be derived from or . Hence the form is found. The derivatives from Aphel do not belong here; e. g. from .

5.—*Added* are; *a*) sometimes ܐ at the beginning, before a vacant consonant; e. g. for ; for ; also in Greek words beginning with Σ; e. g. = σαδιον; *b*) ܗ to denote the *Spiritus asper* in Greek words; e. g. Ῥωμαιος (§ 12. 1. A. c); even in compound words in the later Syriac; e. g. συνοδος; and in cases where ܗ does not represent *Spiritus asper*; e. g. Πετρος; *c*) ܢ is added where it supplies the place of Daghesh forte with Linea occultans; e. g. = גִּבּוֹר; = אִשָּׁה.

§ 13. *Quiescent Letters.*

The vowel-letters ܝ, ܘ, ܐ, and, according to some, ܗ also, quiesce in the preceding vowel.

Rem.—Here belongs only ܗ; for ܐ of the suf. 3 sing. fem. = הִ of the Hebrew.

The following letters quiesce:

1. ܐ final in ◌ and ◌̂; e. g. , ; ܐ medial in ◌̂ and ◌̣; e.g. , ; and if it have a vowel, this falls back upon the preceding vacant consonant; e. g. for . And so in words transferred from the Hebrew; e. g. = כְּאֵב.

Rem.— ܐ quiesces in ◌ܶ in ܪܫܐ, ܟܐܒܐ, ܒܐܪ and ܐܢܬܐ. In Greek words ι and αι are represented by ܐ◌ܺ, αι sometimes by ܐܝ◌ܶ; e.g. ܟܐܒܘܬܐ κιβωτος; ܟܐܪܘܣ καιρος. In the later Syriac ܐ stands for α and ε.

2. ܘ quiesces in ◌ܽ; e.g. ܒܘܣܡ, and sometimes ܘܘ; e.g. ܦܘܪܢܝܐ (§ 3. Rem. 4).

Rem. — In Greek words ܘ quiesces in ◌ܳ, in the termination ܘܣ = ος; e.g. ܦܝܠܝܦܘܣ = Φιλιππος. ܘܣ is also used for αι; e.g. ܐܪܟܘܣ = ἀρχαι. In the later language we find also ܐܬܝܢܘܣ = Ἀθηναις; ܐܪܟܘܣ = ἀρχας.

3. ܝ, medial and final, quiesces, in ◌ܺ and ◌ܶ; e. g. ܒܢܝ, ܐܬܝܠܝܕ. ܝ initial usually quiesces in ◌ܺ; e. g. ܝܠܕ, and ◌ܺ falls back upon the preceding vowelless prefix; e. g. ܘܝܠܕܘ for ܘܝܠܕܘ. Also between two consonants ܝ quiesces in ◌ܶ; e. g. ܐܝܬܝܐ for ܐܝܬܝܐ.

§ 14. *Vowel-Letters which are not sounded* (*Otiant*).

In the following cases ܝ, ܘ, ܐ, are not sounded;

1. ܐ in the pronouns 2 plur.masc. and fem. ܐܢܬܘܢ, ܐܢܬܝܢ conjoined with the participle to denote the present tense, e. g. ܩܛܠܝܢ ܐܢܬܘܢ pronounced *kotelitun*, in which case the ܢ of the participle is not sounded.

2. ܘ and ܝ at the end of words; *a*) in verbal endings without any vowel preceding (2 pret. sing. fem.; 3 plur. masc. and fem.; imperat. sing. fem. and plur. masc.; and 2 fut. sing. fem.); e. g. ܩܛܠܬܝ, ܩܛܠܘ; *b*) in the suffixes ܝ, ܟܝ, ܢܝ, ܘܗܝ, where ܝ is sounded only when followed by ܗܘ; e. g. ܗܘ ܒܟܝ pronounced *bekyu*; *c*) in ܐܬܡܠܝ *yesterday*, ܫܠܝ *rest*, and the like, which form ܝܐ in the emphatic state (§ 46. 1).

§ 15. *Changes in the Vowels.*

Although to a less extent than in Hebrew, the vowels in Syriac, undergo various changes and modifications in respect to formation and derivation, still they are *exchanged*, *transposed*, *dropped* or *added*.

1. They are *exchanged* partly in accordance with the genius of the language, and partly in transferring Hebrew and Chaldee words. The genius of the language requires the following exchanges of vowels; *a*) in the preformatives of the fut. and infin. Pe. in simple syllables, in Verbs ܦ̈ܐ, ܦ̈ܢ, (ܐܢ̈ܫܐ § 32), ◌ܰ passes over into ◌ܶ; e. g. ܢܶܩܛܘܠ, ܡܶܩܛܰܠ; but before gutturals and ܪ at the end of words, into ◌ܶ; e.g. ܦܶܩܶܕ for ܦܩܰܕ; *b*) in the feminine with ܬܳܐ, ◌ܳ, in the construct state, passes over into ◌ܶ; e. g. ܐܰܪܥܳܐ construct state ܐܰܪܥܶܬ (§ 45. 2). In transferring words from the Hebrew and Chaldee, the following vowel changes may be noted; *a*) for ◌ָ the Syriac prefers ◌ܳ; e. g. ܓܠܳܐ = גָּלָה; ܐܳܪܳܡ = אֲרָם; *b*) ◌ֵ is exchanged in proper names mostly with ◌ܺ; e. g. ܥܺܣܽܘ = עֵשָׂו; ◌ַ with ◌ܶ; e. g. ܝܶܦܬܰܚ = יִפְתָּח; *c*) ◌ֹ with ◌ܽܘ; e. g. ܩܽܘܕܫܳܐ = קֹדֶשׁ; or with ◌ܰܘ; e. g. ܝܰܘܡܳܐ = (Chald. יוֹמָא) יוֹם.

2. Vowels are *transposed*; A) *in general*; *α*) ܽܘ in the imperat. plur. masc. Pe. when a suffix is added; e. g. ܩܛܘܠܘ, with suffix ܩܽܛܠܽܘܗܝ; *b*) concerning the falling back of the vowel over ܐ, ܝ, or ܗܘ, upon prefixes, compare § 13. 1. 3; § 52. 1; § 53.1. Rem.; B) *in Particular*; *a*) in ܐܢ̈ܫ, whenever ܐ is vacant, the vowel of the ܢ falls back upon it; e.g. ܐܶܢܫ for ܐܢܳܫ (§12.1); *b*) in some nouns of the form ܩܽܛܶܠ, when a syllable is appended and in the emphatic state ܩܽܘܕܫܳܐ (§ 45. 3; § 48. A. Decl. IV); of the form ܦܶܩܳܕ, emphatic state ܦܶܩܕܳܐ; *c*) in ܩܽܘܒܠ and ܩܽܘܕܡ with ܠ prefixed, ܽܘ is placed before ܩ when ܒ and ܕ retain their ◌ܶ; e. g. ܠܘܩܒܠ, ܠܘܩܕܡ. In ܠܶܐ when it enters into

composition, ◌ moves forward upon ◌; e. g. ◌, ◌.

3. The vowel of a final mixed syllable is *dropped*, when an entire syllable is added at the end, especially when the last radical begins the new syllable; e. g. in the verb ◌ masc. ◌ fem.; in the nouns ◌, ◌.

Rem.—This vowel remains unchanged; *a*) when merely a formative letter, without a vowel, is added; e.g. ◌ from ◌; *b*) when a syllable is added, if the stem-syllable remain a mixed one; e. g. ◌ from ◌; and moreover; *c*) when the stem-syllable becomes a simple one, in the following cases; *α*) in the second form of the 3 fem.plur.pret.and 2 fem. plur. imperat.; *β*) where inHebrew Daghesh forte stands; e. g. ◌ emphatic state ◌ (עַם, עַמִּי); *γ*)in words ofDeclension I.masc. (comp. § 48.A). In ◌ emphatic state ◌; ◌ emphatic state ◌, the original vowel only reappears (comp. 48. A. Decl. IV).

4. Vowels are *added*; *a*) with ◌, ◌, and ◌, at the beginning of words; ◌ and ◌ usually take ◌ and ◌; e.g. ◌ (imp.), ◌; but ◌ usually takes ◌; e. g. ◌; *b*) of two vacant consonants at the beginning of a word,the first takes ◌; e. g. ◌ for ◌; so also when two vacant consonants in the middle of a word follow ◌; e. g. ◌ for ◌; or when in Hebrew, the first has Daghesh forte; e. g. ◌ for ◌ from אִבֶּרֶת; or finally when three vacant consonants would come together in the middle of a word; e. g. ◌ for ◌. This assumed vowel is sometimes ◌; e.g. ◌ (pret. Pe.) from ◌; or ◌ before ◌, (v. § 13. 3), excepting in the emphatic state of the participle fem. pass. of Verbs ◌ in Pa., Aph., and Eshta., where ◌ is added to distinguish it from the active participle (comp. § 48. B. Decl.IV. Rem.). Finally ◌ is assumed in the emphatic state sing. of some words; e. g. ◌ from ◌ for ◌; *c*) a vowel is assumed with ◌ between two vacant consonants: this vowel is ◌ when it stands at the beginning of a mixed syllable; e. g.

ܡܕܝܢ̈ܬܗܘܢ; but ‒ ܳ when it stands in a simple syllable; e. g. ܡܕܝܢ̈ܬܐ. *d*) The assumption of a vowel is arbitrary, when there are two vacant consonants, of which the first can be attached to the preceding, and the second to the following syllable; e. g. ܡܕܒܚܐ and ܡܕܒܚܐ; if the second consonant be ܐ, ‒ ܰ must be assumed, for ܐ, ܘ and ܝ cannot stand without a vowel between two consonants.

PART SECOND.

ETYMOLOGY, OR, PARTS OF SPEECH.

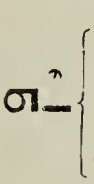
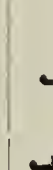
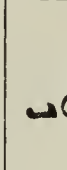
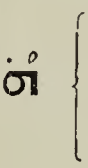
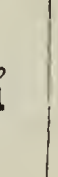
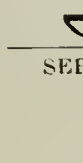
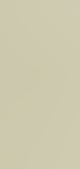
CHAPTER I.

PRONOUNS.

§ 16. *Personal and Possessive Pronouns.*

The Personal Pronouns are divided into two classes: *Separate Pronouns*, which stand as separate words, and mark the nominative case; and *Suffixes*, consisting of syllables formed from the separate pronouns, which are appended to other parts of speech; appended to Verbs, they mark the accusative; appended to nouns, the possessive pronoun, or the relation of the genitive; and, with prepositions, they form the remaining cases.

TABLE OF PRONOUNS AND SUFFIXES.

	SEPARATE.	SUFFIXED TO VERBS.			SUFFIXED TO NOUNS.	
		a.	*b.*	*c.*	In Sing.	In Plural.
Sing.		1. 2.				
1 c.						
2 m.				*		
2 f.						
3 m.	 					
3 f.	 			*		
Plur.						
1 c.						
2 m.			*			
2 f.			*			
		SEPARATE FROM THE VERB.				
3 m.	 					
3 f.	 					

Remarks and Explanations concerning the Table

I. *The Personal Pronoun.*

The second and third persons have two genders, while the first person is of the common gender. The fem. of the 2 sing., is denoted by ◌ִי appended to the masc. In the 3 sing. ◌ֹו masc. and ◌ָה fem., are used rather in a demonstrative sense, while ◌ֹו masc. and ◌ָה fem., are used in connectionwith adjectives and participles rather to designate the present tense. And so in the plur., the first forms given above are used rather substantively as nominatives, and the second as accusatives (comp. § 36). Concerning Linea occultans under ך and ם of the 1 and 3 sing., see § 12.1.

II. *Suffix Pronouns.*

A. Suffixes of the Verb.

In the suffixes, or abbreviated forms of the separate pronouns, an ancient obsolete form whose characteristic was not ל but כ, lies at the basis of the 2 sing. and plur.(comp. Gesen. Lehrgeb. 203).

Of the suffixes to verbs, given in the Table, those marked *a*, fall into two classes ; the first of which are attached to consonants (with the exception of ◌ֶ) in the forms of the regular verb ; and the second mainly to the same forms of Verbs ◌ֵי, and in part to the imperat. and fut. of the regular verb. The forms placed between 1 and 2, are common to both.

The suffixes marked *b* are appended to forms with ◌ָ and ◌ַ, which then quiesce in ◌ָ and ◌ַ. Where this form is wanting under *b* it is comprehended under *a*. Finally the suffixes under *c* are attached to the forms with ◌ֶ, and also to the 2 sing. masc. and 3 plur. fem. pret. The forms wanting under *c* are comprised under *a*. On their mode of union, comp. §§ 36, and 37, and the accompanying Tables.

B. Suffixes of Nouns *or* Possessive Pronouns.

The suffixes of the noun (possessive pronouns) are attached, in nouns masc. sing., to the emphatic state (§ 45,) with the

falling away, of ـْ; e. g. ܡܠܟ, emphatic state ܡܠܟܐ, with suff. ܡܠܟܗ. In the plural they coalesce with the ending of the construct state ـ, so that they may be considered as attached to the final consonant of the noun; e.g. construct state ܡܠܟܝ, with suff. ܡܠܟܝܗ. Only in the 3 sing. masc. does ـ pass into ـ, and in the 3 sing. fem. ـ is the union vowel. In the noun fem. the suffix with a union vowel is attached to the emphatic state, with the falling away of ـْ, e. g. ܣܦܪܬܐ from emphatic state ܣܦܪܬܐ. In the remaining persons (1 sing. 2 and 3 plur.) suffixes sing. are attached to the construct state (v. § 46. 2); e. g. ܣܦܪܬܗ from the construct state ܣܦܪܬ, plur. ܣܦܪܬܐܝ from construct state ܣܦܪܬ.

Rem.—For the complete union of nouns and suffixes, compare §§ 46—48, and the accompanying Tables.

Besides, the possessive pronoun may be expressed in a separate form from the noun, by means of some form of ܕܝ (from ܕ = אֲשֶׁר chald. דִּי and ܐ) with a suffix, thus;

Plural.			*Singular.*		
FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
1.	ܕܝܠܢ *our.*			ܕܝܠܝ *my.*	
2. ܕܝܠܟܝ	ܕܝܠܟܘ	*your.*	ܕܝܠܟ		ܕܝܠܟ *thy.*
3. ܕܝܠܗܝ	ܕܝܠܗܘ	*their.*	ܕܝܠܗ *her.*		ܕܝܠܗ *his.*

Rem.—This form, which corresponds with the German *der meinige* (mine)etc. occurring after a suffix to the noun, indicates an emphasis; e. g. ܕܝܠܟ ܬܠܡܝܕܝܟ, *but thy scholars.* Sometimes it signifies *relating to;* e. g. ܕܝܠܢ *to us.*

C. Suffixes to Particles.

The *Prepositions*, which were in part originally nouns, take suffixes sing. and plur. Singular suffixes are attached

to ܒ *in*, ܠ the sign of the dative, ܠܘܬ *to*, ܡܢ *from*, ܒܣܬܪ and ܒܬܪ *after*, ܠܘܩܒܠ *towards*, *against*, comp. § 15. 2. Plural suffixes are attached to ܒܠܚܘܕ *aside*, *only*, ܒܠܥܕ *without*, ܚܕܪ or ܚܕܪܝ *about*, ܚܠܦ *for*, ܥܠ *over*, ܨܐܕ or ܨܝܕ *towards*, *after*, ܩܕܡ *before*, ܬܚܘܬ (ܬܚܝܬ before nouns) *under*. The suffix plural fem. occurs with ܡܛܠ *on account of*; e. g. ܡܛܠܬܗܝܢ; with both plural suffixes ܒܝܢܝ and ܒܝܢܬ *between*.

Rem.—For the complete union with suffixes, compare the Table belonging to § 52.

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§ 17. *Other Pronouns.*

1. The *Demonstrative Pronoun* is declined as follows:

Plural. F.	C.	M.		*Singular.* F.		M.	
ܗܢܝܢ	ܗܠܝܢ (ܐܠܝܢ)	ܗܢܘܢ	*these.*	ܗܕܐ (ܗܕܐ)	*this.*	(ܗܢ) ܗܢܐ	*this.*

Rem.—Sometimes, in the sing., the fem. ܗܕܐ is united with the personal pronoun 3 sing. masc. ܗܘ and fem. ܗܝ, forming ܗܢܘ and ܗܕܐܗܝ. Sometimes ܗܘ and ܗܝ precede; e.g. ܗܘ ܗܢܐ *just this*, ܗܝ ܗܕܐ *just this*. The Chaldee ܐܠܝܢ is only used in comparisons; e. g. ܕܐܟ ܐܠܝܢ, or ܕܐܟ ܗܠܝܢ *such*.

2. The *Relative* for all numbers and genders is ܕ, *who*, *which*, *that*, and with the pronouns ܡܢ *c.* ܐܝܢܐ *m.* ܐܝܕܐ *f.* ܐܝܠܝܢ pl. *com.* preceding, it becomes interrogative.

Rem.— ܐܝܢܐ having a relative signification with ܕ following it, is an exception to the general rule.

3. The *Interrogative*; *a*) for persons of both genders and numbers is ܡܢ *who*. It unites with ܗܘ following, and

forms ܗܢܘ and ܐܢܐ masc. *who?* ܐܝܢܐ fem. *who?* *b*) ܡܐ and ܡܕ *what*, refer to things (ܐܢܐ, ܗܘ); *c*) ܐܝܟܡܐ refers to both persons and things.

4. The *Reciprocal* and *Reflexive Pronouns* are formed partly by passives (§ 21. 2. § 22. 2. § 24. 2), or by the nouns ܢܦܫܐ *soul*, and ܒܪܢܫܐ *person*, with suffixes appended (comp. the Syntax).

CHAPTER II.

THE VERB.

§ 18. *General View.*

1. The Verb is, as in Hebrew, the most important of the parts of speech, since it lies at the basis of the formation of the others. Verbs may be divided into the three following classes, in so far as new verbal forms are derived from them in accordance with definite laws, or as a noun is to be considered as their stem: *a*) *Primitives*; e. g. ܟܬܒ *to write*, ܩܛܠ *to kill*; *b*) *Verbal Derivatives* (*Conjugations*); e. g. ܙܕܩ *to justify*, from ܙܕܩ; *c*) *Denominatives*, subsequent formations from nouns; e. g. ܥܣܪ *to tithe*, from ܥܣܪ *ten*; ܐܫܟ *to celebrate Easter*, from ܦܨܚܐ *Easter*.

2. The Stem-form in the 3 sing. masc. pret. consists usually of three radicals (verbum triliterum), and is pronounced as a monosyllable, by the help of ◌ܲ placed over the middle radical in transitive, and ◌ܰ in intransitive verbs.

3. From this are formed the Derivatives or Conjugations, which agree closely with the ground-form in the inflection of persons, and the principal characteristics of mood and tense. Modern grammarians have added a third conjugation, Shaphel, to the two originally derived from the ground-form. The passive is formed by prefixing ◌ܶ, and has not only a passive but also a reciprocal and reflexive signification.

The Conjugations are as follows·;

		Active.			*Passive.*
1.	Peal	ܩܛܠ	*to kill ;**	Ethpeel	ܐܬܩܛܠ.
2.	Pael	ܩܛܶܠ	*to murder ;*	Ethpaal	ܐܬܩܛܰܠ.
3.	Aphel	ܐܩܛܶܠ	*to cause to kill ;*	Ethtaphal	ܐܬܬܩܛܰܠ.
4	Shaphel	ܫܩܛܶܠ	*to cause to kill* (*rare*)	Eshtaphal	ܐܫܬܩܛܰܠ.

Rem.—All verbs do not have the whole of the conjugations; and wherePael andAphel are found together, there is usually a difference in their signification; e. g. ܝܩܶܪ *to honor*, ܐܝܩܶܪ *to be burdensome.*

4. The Syriac, like the other Semitic dialects, has a Preterit and Future. It has, moreover, an Imperative in the passive, and two Participles, an active and a passive, in the active. The Hebrew Infinitive absolute and Infinitive construct are in Syriac united in one form (v. § 19.B.3).

Rem.—The other relations of time are supplied in the following manner; the Present is expressed by the participle with the personal pronoun following; the Imperfect and Pluperfect by ܗܘܳܐ (הָיָה), the former joined with the participle, the latter with the preterite. The Optative and Subjunctive are contained in the future, to denote which more explicitly, ܢܗܘܶܐ is also frequently used (v.Syntax).

5. Verbs, finally, are divided into two principal classes, *Regular* and *Irregular.* In regular verbs the radical letters remain unchanged, while in irregular verbs, one of the radicals either falls away (*Defective Verbs*), or quiesces (*Quiescent Verbs*) v. § 27.

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1. REGULAR VERBS.

§ 19. *The Inflection of Regular Verbs in General.*

The formation of Verbs, in respect to person, tense, and mood is effected, in general, by uniform laws. The irregular verbs are formed in a different manner, in particular

*Literally, *he killed*, etc. The infinitive being considered in English the ground-form of the verb, and for the sake of brevity, is uniformly used to represent the Syriac ground form 3 masc. sing.—Tr.

cases only, according to their special laws. It will therefore be most convenient to treat, under the regular verb, of whatever belongs to the universal analogy of the verb.

In the following Tables of the Inflection of Regular and Irregular Verbs, the following signs are used: The radical letters are denoted by *. The vowels which stand immediately over the *, belong to the inflection of transitive verbs; and those vowels which are separated from the * by .... belong to intransitive or guttural verbs, or denote other forms in equal use. Radical letters which have fallen away, are denoted in the Table of Irregular Verbs, § 27 by °. Those which take their place, stand over this sign.

I. TABLE OF PERSONAL INFLECTIONS.

	1 c.	2 f.	2 m.	3 f.	3 m.		1 c.	2 f.	2 m.	3 f.	3 m.	
Singular.						*Preterit.*						
						Future.						
						Imperat.						
Plural.												

II. TABLE OF THE TEMPORAL INFLECTION OF REGULAR VERBS.

Eshtaph.	*Shaphel.*	*Ethtaphal.*	*Aphel.*	*Ethpaal.*	*Pael.*	*Ethpeel.*	*Peal.*	
⁂	⁂	⁂	⁂	⁂	⁂	⁂	⁂	*Preter.*
⁂	⁂	⁂	⁂	⁂	⁂	⁂	⁂	*Future.*
The remaining	Imperative	like the	Preterit.	⁂	like Pret.	⁂	⁂	*Imperat*
⁂	⁂	⁂	⁂	⁂	⁂	⁂	⁂	*Infinit.*
	⁂		⁂		⁂		⁂ m. f.	*Particip. Act.*
⁂	⁂	⁂	⁂	⁂	⁂	⁂	⁂ m. f.	*Particip. Pass.*

A. *Personal Inflections* (comp. *Table* 1).

The inflection of persons is found in its most simple form in the preterit and imperative, where formative syllables are appended only to the stem (*Afformatives*). In the future the form is more complex, additions being received at the beginning (*Preformatives*), and at the end. The inflection is as follows ;

In the 3 sing. pret. the simple verbal stem suffices for the masc.; but in the fem., ܬ, preceded by ◌ܰ (= ◌ַת), is appended and considered as a sign of that gender. The 3 plur., which has a two-fold gender, is distinguished in the masc. by the addition of the plural-sign ܘ, from which the fem. in its simple form is distinguished only by a silent ܐ instead of ܘ. In the same person of the fut. the inquiry into the origin of the preformative ܢ in the sing. masc. and the plur. masc. and fem., is a difficult one. The opinion that the ܢ had its origin in ܐ is opposed by the fact that among the Zabians this preformative exists, while there is no similarity between those two letters. More consideration is probably due to the derivation from ܐܢܬ and ܐܢܬ (comp. § 17). In the plur., the masc., in addition to the preformative ܢ, is distinguished as in the pret., by the plural-sign ܘ with ܝ paragogic, which causes the vowel of the last radical syllable to fall away. And thus the ◌ܝ in the fem. reminds one of the paragogic final syllable ◌ָה in Hebrew. The abbreviated form of the personal pronoun evidently appears in the 2 sing. and plur. Thus in the pret. sing., ܐ masc. and ܐܬ fem. are related to ܐܢ masc. and ܐܢܬ fem., as ܐ masc. and ܐ fem. are to ܐܢ masc. and ܐܢ fem. in the plur. The same is true of the preformative ܐ in the same person of the fut. sing. and plur. where the fem. sing., in order to designate the gender, takes ܬ final and ܝ paragogic, with a like influence upon the vowel of the preceding radical syllable. In the plur. the 2 pers. shares with the 3 pers., this same character at the end. In the 1 sing. pret. the original form of the ܐ with ◌ܰ = ◌ַי preceding, has not been shown. But in the plur. ܝ and ◌ܝ, as well as ܐ before the

1 sing. and ܕ before the 1 plur. fut. refer us the more definitely back to ܐܶܬܰܩܛܶܠ and ܢܶܬܩܛܶܠ. Here too it should be noticed that the 1 plur. fut. is distinguished from the 3 sing. masc. which has the same form, by Ribui.

The preformatives of the fut. uniformly take ◌ܲ except in Pael and Shaphel, where (with the exception of the 1. sing.) they are vacant, and in Aphel, where they take ◌ܰ.

The imperative coincides with the future in respect to formatives at the end, except that the paragogic ܢ in the 2 sing. fem. and 2 plur. masc. falls away, the former person ending in the feminine sign ܝ, and the latter in the plural sign ◌ܘ. In both cases in Peal, ◌ܳ is retained as the vowel of the radical syllable. Finally the fem. plur. ends with ◌ܶܝ and the vowel of the final syllable is retained.

B. *Inflection of the Tenses and Moods* (*comp. Table* 11).

1. With the preterit (the characteristics of which are more specifically given in Table 11. and the section following), the imperative most nearly coincides. The imperat. Peal receives, in Verbs Med. A, between the second and third radicals, ◌ quiescing in ◌ܳ; but in Verbs Med. E. and 3 Gutt. the middle radical takes ◌ܰ. All the remaining imperatives are like preterits, except that in Ethpe. and Ethpa., Linea occultans stands under the middle radical with ◌ܰ preceding.

Rem.—The same holds good in respect to the imperatives Ethta. and Eshta., if Linea occultans be admitted in them.

2. The future is formed from the imperative by prefixing ܢ. In Aphel the characteristic falls away, and in passives ܐ of the formative syllable ܐܶܬ. In Ethpe. and Ethpa. after the rejection of Linea occultans, the vowels of the preterite re-appear.

3. The infinitives (of which the simple form denotes the gerund in *do* or the absolute state, but with ܠ prefixed denotes the construct state) are formed from the preterites by prefixing ܠܰ. They end (excepting in the Peal, where they coincide precisely with the preterit) in ◌ܳ, and in the apoco-

pate feminine form, in ܩܛܠ̣ܐ, changing the vowel of the last syllable of the preterit into ـَـ.

4. The participles are formed from the preterit as follows ;—in peal, active form, the first radical takes ـَـ, and the second ـِـ ; in the passive form ـــ is inserted between the last two radicals. In the other conjugations ܡ is prefixed, and ـِـ, in the second syllable of the active form, is changed, in passives, into ـُـ. But this distinction appears only in the absolute state of the masc., and even here is lost in verbs 3 Gutt., ܝ, and ܢ, the active form of which likewise takes ـُـ.

5. The preformatives of the fut., infin., and part., mostly take ـِـ; but in Aphel they take ـُـ, rejecting the ܐ according to No. 2; and in Pael and Shaphel they are without a vowel.

Rem.—For the reciprocal use of these twoTables, which suffice for the complete formation of the regular verb, it is to be remarked; that Table I. contains the personal inflection of Peal. The forms in Table II. in the inflection according to Table I., retain their characteristic vowels, and merely take from Table I. the afformatives with the vowels thereto belonging. Where, in pret. Peal, the vowel of the stem falls away, the remaining preterits also lose the vowel of the last radical syllable ; but Ethpe. takes ـُـ over the first radical,where this has ـِـ in Peal.* In the fut. the vowel of the last radical syllable is uniformly lost where ܩ falls away in Peal, except that in this case also in Ethpe.the first radical takes ـُـ. In imperatives the vowel of the last radical syllable is retained, as ܩ is retained in the imperat. Peal.

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§ 20.

A. The ground form Peal — its Formation and Signification.

1. The usual form of Peal is ܩܛܠ (*transitive verb med. A*). Besides this the form with ـِـ (*med. E*) is always used

*The inflection of the different persons in the preterit should be noticed in order to perceive the verification of this remark. Tr.

for *intransitives;* e. g. ܝܬܒ *to sit,* ܩܪܒ *to be near.* To this class also belong *Verbs* ܠ״, which throw back ـ̂ upon the first radical; e. g. ܟܐܒ *to feel pain,* or *derivatives* of Hebrew Verbs ע״ו; e. g. ܛܝܒ = ܛܘܒ. Tne form Med. O. still appears in the Verb ܪܥܥ *to shudder.*

Rem.—With the inflection of Verbs Med.A. agree those with 3 rad. ܐ; e. g. ܫܡܐ *to name,* ܬܡܗ *to admire.* Verbs Med. E. retain ـ̂, when in Verbs Med. A. ـ̇ stands in the radical syllable. In respect to the forms of the 3 plur. fem. pret. ܩܛܠܢ, ܩܛܠܝܢ and ܩܛܠ adduced by Buxtorf, the first is found only in Verbs ܠ״ and the second seems to have originated from crasis with the affix ـܝ̂ܢ. There are instances to be found, though rare, in which ـ̇ is placed over the third radical in the 1 plur. ܩܛܠ̇. The apocopate form of the infinitive with ـ̣ is also sometimes found in Peal; e.g. Luke ix. 33. ܠܡܗܘ̣ܝ̣. In the imperat.plur.masc. with ـܝ paragogic, ـ̣ final quiesces in ـ̣; e.g. ܩܛܠ̣ܝ. Besides the 2 plur.fem.with ـܝ̂, Amira (p. 300) adduces another form,viz: ܩܛܠ̣ܢ. The imperat.ofVerbs Med. E.takes ـ̇ instead of ـ̣; though the transitive form with ـ̣ is also found; e.g. ܫܘ̣ܕ from ܝܕ. Sometimes another form with ـ̂ occurs; e. g. Rom. xiii. 3. ܗܒ̂ܝ. More rarely the vowel of the imperat. differs from that of the fut. as in the Verb ܐܙܠ, fut. ܢ̈ܐܙܠ, imperat. ܙܠ̂. Not only the imperat. but the fut. of Verbs Med.E. and of those having the third rad. a guttural, take ـ̇; e.g. ܢ̈ܫܡ̇ܥ. In the fut. 3 sing. fem. the form with ـ attached is more frequent. Also a form of the fut. with ـ̂; e. g. ܬ̈ܟܬ̂ܒ together with ܬ̈ܟܬ̇ܒ. Instead of the part. act. ܩ̣ܛ̂ܠ, the participial noun of the form ܩ̣ܛ̂ܠ, emphatic state ܩ̣ܛ̇ܠܐ, is often used. In the part. act. the emphatic state masc. and the absol. fem. are alike; e. g. ܩ̣ܛ̇ܠܐ. The active form ܐ̈ܫܬ̣ܝ (Mark xiv. 67), in immediate connection with ܐ̣ܫܬ̂ܝ (verse 54), is perhaps to be regarded as an error in transcribing. The passive form is always fully written; in intransitive verbs, the first radical sometimes takes ـ̇. Passsive intransitives occasionally occur in

an active sense, sometimes derived from transitives; e. g. ܥܒܕ *bearing*, ܐܚܕ *holding*.

To the inflection of the participle belongs also the idiom by which the present tense is expressed by abbreviated personal pronouns, appended, like afformatives, to the participle. But this formation occurs only in the 2 sing. and the 1 and 2. plur. masc. and fem., and is as follows :

Participle Passive.			*Participle Active.*		
FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
ܩܛܠܬ		ܩܛܠ	ܩܳܛܶܠܬ		ܩܳܛܶܠ 2 *Sing.*
	ܩܛܝܠܢ			ܩܳܛܶܠܝܢ	1 *Plur.*
ܩܛܝܠܬܝ		ܩܛܝܠܐ	ܩܳܛܶܠܬܝ		ܩܳܛܶܠܐ 2 *Plur*

2. From the preceding remarks it appears that the signification of Peal may be transitive or intransitive. Sometimes we find both forms in the same verb. In some cases there is no difference of signification; e. g. ܟܢܫ and ܟܢܫ *to chew;* and in other cases there is a difference in signification; e.g. ܦܠܓ *to divide*, ܦܠܓ *to be divided.*

B. Derivative Conjugations.

§ 21. *Ethpeel.*

1. The characteristic of this conjugation, as in the other passives, is the formative syllable ܐܬ and the vowel ◌ܬ or in Verbs 3 Rad. Gutt. ◌ܰ, in the last syllable (vid. Amira, p. 278). The passive conjugations are distinguished from each other generally by the vowels over the radical letters, or by the addition of ܠ (*Ethta.*) or by the insertion of ܫ (*Eshta.*).

Rem.—Upon the transposition of the sibilants with ܠ see § 12. 2. The first radical takes ◌ܰ in the 3 sing. fem. and 1 sing. pret., in all of the imperat., in the 2 sing. fem. and 2 and 3 plur. masc. and fem.

of the future, and finally in the part. excepting the absolute state masc. According to others ◌ܳ is used, but only in Verbs ܠܐ even when ܐ falls away; e. g. Acts. xx. 27. ܐܶܬ݂ܟܰܠܐܺܬ݂; ܐܶܬ݂ܟܰܠܺܬ݂. This usage however is confirmed neither by examples nor by Amira. The 3 sing. fem. and 1 sing. pret. the imperatives, 2 sing. fem. and 2 and 3 plur. masc. and fem. of the fut. and the part. excepting the absolute masc. cannot be distinguished, according to Lud. de Dieu p. 217, from the same persons of Ethpa. excepting when the first radical is an aspirate, which, in Ethpa. becomes hardened. The passive form ܐܶܬ݂ܩܛܶܠ is not mentioned by Amira. In the Verb ܢܩܫ, in Ethpe., ◌ܺܝ is inserted between the two final radical letters. The infinitive however is excepted; e.g. pret. ܐܶܬ݂ܢܩܺܝܫ; infinit. ܡܶܬ݂ܢܩܳܫܽܘ.

2. The signification of *Ethpe.* is; *a*) *passive of Peal;* e.g. ܐܶܬ݂ܩܛܶܠ; *b*) *reflexive;* e. g. ܐܶܬ݂ܚܫܶܒ *to reflect by or upon ones self;* *c*) = *Peal* in intransitive verbs; e. g. ܗܦܰܟ݂ and ܐܶܬ݂ܗܦܺܟ݂ *to return;* *d*) sometimes *Ethpe.* is passive of *Aph.*; e.g. ܐܶܬ݂ܥܺܝܩ *to be embarrassed*, from ܐܰܥܺܝܩ.

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§ 22. *Pael and Ethpaal.*

1. Both of these conjugations are characterized by ◌ܰ in the penultimate, and ◌ܶ, in Pa., in the ultimate syllable. The vowel is changed into ◌ܰ, in Verbs 3 Rad. Gutt. or ܪ, as it is in the passive. The preformative ܐ of the 1 sing.fut. Pa. alone takes ◌ܰ (comp. § 19. A. and B. 5). The imperat. Ethpa. with Linea. occultans and the part. fem. Ethpa. are like the same forms in Ethpe.

Rem.—The passive form ܐܶܬ݂ܩܰܛܰܠ does not occur in Amira. It is rejected also by *Buxtorf.* Amira remarks, p. 339, that in ܐܶܬ݂ܪܰܚܰܡ, the second radical takes ◌ܰ only in the imperat. (vid. Matt. ix. 27). Concerning the part. act. and pass. in Pa. vid. § 19. B.4. The form ܡܒܰܪܶܟ݂ (Mark. x. 16) in pret. Pa. must be considered as an incorrect mode of writing, since ܡܩܰܕܶܡ (verse 32) is a participial noun.

2. The signification of Pa. is; *a*) *causative;* e. g. ܕܰܚܶܠ *to cause to be afraid*, from ܕܚܶܠ *to fear;* *b*) *intensive;* e.g. ܥܰܨܶܐ *to overwhelm* from ܥܨܳܐ *to press;* *c*) = Pe.; e.g. ܢܰܫܶܩ and ܢܫܰܩ *to kiss;* *d*) *to hold forth, to declare;* e. g. ܙܰܕܶܩ *to pronounce just.* The signification of Ethpa. is; *a*) *passive* of Pael; e. g. ܐܶܬܩܰܛܰܠ *to be murdered;* *b*) *reciprocal;* e. g. ܐܶܬܕܰܡܰܪ *to wonder within one's self;* *c*) = Peal; e. g. ܐܶܬܢܰܟܦܰܦ *to be made to blush*, i. e. *to blush* = ܢܟܶܦ.

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§ 23. *Aphel and Ethtaphal.*

1. Aphel is characterized by ܐ placed before the stem, which quiesces in ܰ. After the preformatives of the fut., infinit. and part., ܐ falls away, and its vowel falls back upon the preformative. ܶ occurs in the second syllable, and, only in Verbs 3 Rad. Gutt. and ܪ, is ܰ found in that syllable. In the passive, to compensate for the loss of the characteristic ܐ of Aph., ܬ mit ܰ is inserted between the stem and the formative syllable of the passive ܐܶܬ. The final radical syllable takes ܰ; e.g. ܐܶܬܬܰܩܛܰܠ.

Rem.—The characteristic ܐ of Aph. is retained after the preformative, in verbs, which lose a radical letter; e.g. ܡܰܐܟܶܠ from ܐܟܰܠ. Under the same rule should be placed Verbs ܐ̈; e. g. ܢܰܐܡܶܢ or ܢܰܐܬܶܐ. But the Verbs ܐܶܫܟܰܚ *to be able*, and ܐܶܫܬܺܝ *to drink*, do not belong here, since ܶ already re-appears over ܐ. They are rather forms of Pe. with ܐ prosthetic, as is also shown by their further formation; e.g. fut. ܢܶܫܟܰܚ, infinit. ܡܶܫܟܰܚܘ (comp. § 20.Rem.), part. P. ܫܳܟܰܚ, and the passive ܐܶܫܬܟܰܚ. In respect to the participles of Aphel the same rule holds good as in § 22.1. Rem. compared with §19. B. 4. *Buxtorf* and others do not recognize the passive. Lud. de Dieu p. 238, approves of the abridged imperat. with Lin. occult.

ܐܰܫܬܰܦܥܶܠ. Later Grammarians however doubt the correctness of this form (Comp. § 8. Rem.).

2. The signification of Aphel is ; *a*) *causative* as in Pael ; e. g. ܐܰܩܕܶܡ *to bring forward ;* and then it frequently takes two accusatives ; e. g. ܐܰܠܒܶܫ *to cause to put on* (something upon some one) ; *b*) *imperative* or *permissive ;* e. g. ܐܰܪܟܶܒ *to suffer to mount a horse ; c*) *intransitive ;* e. g. ܐܰܚܫܶܠ *to be weak ; d*) = *Pael ;* e. g. ܐܰܒܗܶܬ and ܐܰܒܗܶܠ *to frighten.* The passive has either the passive signification of Aphel or coincides with Pe.; e.g. ܐܰܬܒ *to dwell,* ܐܰܬܰܪܥ *to keep house.*

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§ 24. *Shaphel and Eshtaphal.*

I. Shaphel is one of the conjugations, admitted into the paradigm at a later period (§ 18. 3). Its characteristic is ܫ with ـܰ prefixed to the stem, and ـܲ in the last syllable. In inflection it coincides with Aphel. In the passive (Eshtaphal) occurs the transposition of ܫ and ܠ and ـܰ appears in the last syllable. The preformative of Shaphel, like that of Pael, takes ـܲ only in the 1 sing. fut.

Rem.—In verbs which lose a radical letter, this conjugation sometimes furnishes a new stem ; e. g. ܫܚܪ *to be black*, from ܫܚܪ, Shaph. of ܚܪܪ. The same is true in Eshtaphal. Thus ܐܬܰܪܥ furnishes the new quadriliteral ܐܬܰܪܥܙ.

2. The signification of these two conjugations is similar to that of Aph. and Ethtaphal. Shaphel is, in the examples still extant; *a*) *causative ;* e. g. ܫܙܰܠ *to let fall ;* *b*) *intensive ;* e. g. ܫܚܶܠ *to exchange*, from ܚܠܶܦ *to change.* Eshtaphal has sometimes a passive and sometimes a reciprocal signification ; or it forms intransitives ; e.g. ܐܬܰܚܛܶܐ *to err, to sin.*

§ 25. *Conjugations occasionally used and Quadriliteral Verbs.*

The occasional conjugations (vid. Agrell in Otiolis Syr. p. 28 sq.) are similar to Pa. and Aph. and take, for the most part, their signification. They are also to be considered as quadriliterals. To verbs, which take the initial, prosthetic letters ܡ, ܫ, ܬ, and are,

A. similar to Aphel, belong; *a*) Maphel, ܡܣܟܢ *to make poor*, pass. ܐܬܡܣܟܢ *to become poor;* *b*) Saphel, ܫܪܗܒ *to permit to hasten* and *to hasten* = ܐܪܗܒ, pass. ܐܫܬܥܒܕ *to persecute;* *c*) Thaphel, ܬܠܡܕ *to teach.*

Rem.—For ܗܝܡܢ (ܐܡܢ vid. § 23. Rem.) no special form can be assumed, as similar examples do not occur.

B. Similar to Pael are those conjugations which insert ܝ, ܡ, ܪ, ܘ, after the first radical viz.; *a*) Pauel = Poel, usually transitive; e. g. ܓܘܪܪ *to chew the cud*, pass. ܐܬܦܘܪܪ *to become divided;* *b*) Paiel, transitive; e. g. ܣܝܒܪ *to suffer;* *c*) Pamel; e.g. ܫܡܠܣ *to remain;* *d*) Parel; ܕܪܓܠ *to dance*, pass. ܐܬܓܪܕܡ *to be cut off.*

C. Not very different from the last are also the quadriliteral verbs with prosthetic ܢ and final ܝ, viz.; *a*) Pali = Pael; e. g. ܒܝܬܝ *to domesticate*, pass. ܐܬܒܝܬܝ *to converse with one;* *b*) Palen, ܡܪܝܢ *to be master*, pass. ܐܬܡܪܝܢ *to make one a master.*

D. Here belong quadriliterals with a radical doubled = Pilel and Pilpel; *a*) Palel = Pael; e. g. ܫܥܒܕ *to reduce to slavery;* *b*) Pealel with its pass. ܐܬܚܠܡܠܡ *to dream*, and finally; *c*) Palpel (in Verbs ܥܥ); e. g. ܣܡܣܡ *to heal*, pass. ܐܬܪܥܪܥ *to be broken.*

Rem.—Those verbs, which are compounded of two ground forms, also belong here; e. g. ܐܬܣܡܩܪ *to blush*, from ܣܡܩ and ܚܘܪ. In quadriliterals formed from the Greek (e.g. ܐܦܣܩܦ *to elect a Bishop*).

a letter of the ground form frequently falls away; e. g. ܬܐܡܪ *to appoint as Patriarch.*

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§ 26. *Verbs with Gutturals.*

Since the peculiarities of Guttural Verbs, are not marked in Syriac, as in Hebrew, either by Daghesh forte or Sheva, the irregularities in verbs of which the first and second radicals are gutturals are entirely wanting; and those only, of which the third radical is a guttural or ܐ, deviate, and those in but very few cases from the regular verb, in connection with which these deviations have already been cited. (Concerning Verbs ܦܥܠ, ܠܥܐ, and ܦܠܐ compare §§ 28, 30, 32). For more convenient reference, these cases of deviation are here brought together. These verbs take; 1) in the fut. and imperat.Peal, ـَـ instead of ـَـ; e. g., fut. ܢܫܒܩ; imperat. ܫܒܩ; 2) in like manner in the other conjugations, and in the part. act. Peal, they exchange the ـَـ of the last syllable for ـَـ; e. g. part. act. Peal, ܟܬܒ; pret. Ethpe. ܐܬܟܬܒ, fut. ܢܬܟܬܒ; Pa. pret. ܫܒܩ, fut. ܢܫܒܩ, imperat. ܫܒܩ, part.act. & pass. ܡܫܒܩ; Aph. Pret. ܐܦܥܠ, fut. ܢܦܥܠ, imperat. ܐܦܥܠ, part. act. and pass. ܡܦܥܠ.

Rem.—In the same manner in Pa. and Ethpa. are formed the following; ܫܠܐ *to console*, ܡܠܐ *to soil*, ܛܢܦ *to defile*, and ܐܬܬܠܐ *to be adorned* (comp. § 13. 1. Rem).

II. Irregular Verbs.

§ 27. *General View.*

1. Under *Irregular Verbs*, are to be comprehended, those in which there is a change in respect to one of the three letters of the ground form. Such letter either *quiesces* or *falls away* (*Quiescent and Defective Verbs*). A verb in which two let-

ters of the ground form are changed is said to be doubly anomalous (*Verbum dupliciter imperfectum*).

2. The *Quiescent Verbs* are the following; verbs with 1. rad. Olaph (ܐ), ܐܙܠ; 1. rad. Jud (ܝ), ܝܟܒ; med.rad. Olaph (ܐ), ܩܐܡ; med. rad.Vau and Jud (ܘ,ܝ) ܡܬ (ܡܘܬ), ܫܟܒ; and 3 rad. Olaph (ܐ) ܒܢܐ.

To defective verbs belong those with 1. rad. Nun (ܢ); e.g. ܢܦܠ, and med. rad. doubled (ܟ); e.g. ܣܒ.

Rem.—Here, and frequently in subsequent sections, the designations of classes of verbs are taken from the position of the radicals, of the Verb ܦܥܠ (= פּעל), by which the variations affecting the radical letters of irregular verbs are kept in view.

Verbs ; § 32.

Part. Pe.	Imperat. Pa.	Fut. Pe.	Pret. Pe.
* * *	* * *	* * *	* * *
Part. P. Pa.	Imperat. Pe.	Infin. Aph.	Pret. Ethpe.
* * *	* * *	* * *	* * *
3Pl.f.Fu.Pe.	2 Pl. f. Imp. Pe.	3 f. S. Pr. Pa.	3 f. S. Pr. Pe.
* * *	* * *	* * *	* * *
2 S.f.Pr.Pa.	2 Pl. f. Pr. Pe.	2 m.S. Pr.Pe.	1 S. Pr. Pe.
* * *	* * *	* * *	* * *
3Pl.m.Fu.Pe	2 S. f. Fut. Pa.	3 m.Pl.Pr.Pe.	3 f.S. Pr. Pe.
* * *	* * *	* * *	S. A. a.

1. 2. A. a. b. 2. B.

Verbs ;

Pret. Aph.	Imp. Pe.
* * *	* * *
Part.Pass.	Imperat.
* * *	* * *
Fut. Ethpa.	Pr. Ethpa.
* * *	* * *

Verbs and ;

Par. Act. Pe.	Pret. Pa.
* o *	* o *
Pr. Ethta.	2 S.m.Fut.
* o *	* o *
Part. Pass.	Infinit.
* o *	* o *

Verbs ;

Par. Act. Pe.	Pr. Ethta.
* o *	* *
Pr. Ethpa.	Pret. Pa.
* * *	* * *

[illegible] § 30.			Verbs [illegible]; [illegible] § 28.				
Fut. Pe.	Pret. Pe.		Pret. Ethpe.	Fut. Pa.	Imperat. Pe.	Pret. Pe.	
* * * ܢ	* * *	1.	* * * ܐܬ	* * * ܢ	* ܘ * *	* * *	1.
Future.	Pr. Ethpe.		Infin. Pa.	Fut. Pa.	(2m.Fu.Pe.)	1.S.Fut.Pe.	
* * * ܬܢ	* * * ܐܬ	2.	ܘ * * ܘ ܡ	* * ܘ ܢ	(* ܘ * ܘ ܬ)	* ܘ * ܘ ܐ	2.
Fut. Pa.	Pret. Pa.		Pret. Esht.	Pret.Shaph.	Pret. Ethtap.	Pret.Aph.	
* * * ܢ	* * *	3.	* * ܘ ܐܫܬ	* * ܘ ܫ	* * ܘ ܐܬܬ	* * ܘ ܐ	3.
[illegible] § 31.			Verbs [illegible]; [illegible] § 29.				
Part. P.Pe.	Pret. Pe.		3f. S. Pr. Pe.	Pret. Ethpe.	Imperat. Pe.	Pret. Pe.	
* ܘ *	* ܘ *	1.	ܬ * * *	* * * ܐܬ	* * *	* * *	1.
Future.	Pr. Ethpe.		Imperat. Pe.	1 S. Fut. Pe.	Infin. Pe.	Fut. Pe.	
* ܘ * ܬܬܢ	* ܘ * ܐܬܬ	2.	S. I.	* * ܘ ܐ	* * ܘ ܡ	* * ܘ ܢ	2.
Fut. Aph.	Pret. Aph.		Pret. Esht.	Pret.Shaph.	Pret. Ethta.	Pret.Aph.	
* ܘ * ܢ	* ܘ * ܐ	3.	* * ܘ ܐܫܬ	* * ܘ ܫ	* * ܘ ܐܬܬ	* * ܘ ܐ	3
[illegible] § 34.			Verbs [illegible]; [illegible] § 33.				
Pret. Aph.	Pret. Pe.		Fut. Aph.	Pret. Aph.	Infin. Pe.	Fut. Pe.	
(*) * * ܐ	(*) * *	1.	* * ܘ ܢ	* * ܘ ܐ	* * ܘ ܡ	* ܘ * ܘ ܢ	
Pr.Ethpe.	Part. P. Pe.						
* * * ܐܬ	* ܡ * *	2.					

A. Quiescent Verbs.

§ 28. *Verbs* 1 *rad. Olaph quiescent* (ܐ) ܐܟܠ *to eat.*

The following are the irregularities of these verbs.

1. In the Pret. Peal, where, in the regular verb, the first radical has no vowel, ܐ takes ـܲ, but in the imperat. and part. pass., it takes ـܵ; e. g. ܐܟܲܠ, ܐܟܺܝܠ. If the preformative or characteristic consonant of the conjugation be without a vowel, the vowel of ܐ falls back upon it; e. g. fut. Pa. ܢܲܟܠ; pret. Ethpe. ܐܬܲܟܠ.

Rem.—In the fut. and infinit.Pe. the preformative takes ـܲ, in the verbs ܐܡܪ, ܐܟܠ, ܐܠܐ, ܐܟܝ, ܐܫܐ, ܐܙܠ, ܐܦܠ, ܐܪܐ; e.g. ܢܲܟܘܠ, ܡܲܟܘܠ. But ـܺ is used in the verbs ܐܡܪ, ܐܠܐ, ܐܟܦ, ܐܟܐ, ܐܟܪ, ܐܙܠ; e. g. ܢܺܐܟܪ, ܡܺܐܟܪ. Both of these forms are found in ܐܙܠ. It should further be remarked that the first class of verbs mentioned above, form the fut. and imperat. Pe. like transitives with ـܰ, excepting Verbs 3 rad. Gutt. or ـܶ, and the second class form them like intransitives with ـܶ. Lud. de Dieu (p. 26), rightly doubts the correctness of the double form of the infinit. and fut. Pe. with ـܲ and ـܺ, although the form ܠܡܐܟܠ is found in I Cor. x. 27; but the fut. of it is not found with ـܰ. Also the correctness of ܢܐܟܘ in 1 Cor. x. 28, is suspected. The forms of the 3 plur. fem. pret. ܐܟܠܢ and ܐܟܠܝ are not approved. The vowel ـܵ is sometimes found in the part. pass. Pe. of the regular verb (§20.1.Rem.). In the passives Ethpe. and Ethpa. of the Verb ܐܡܪ, ܐ is assimilated to the preceding ܠ; e. g. ܐܬܡܪ. This formation is also found in some other verbs varying little from regular verbs; e. g. ܐܬܠܐ and ܐܬܐܟܠ.

2. The radical ܐ usually falls away in the 1 sing. fut. Pe.; e. g. ܐܟܘܠ *I will eat*, ܐܡܪ *I will speak*. ܐ does not so often fall away in the other persons. The same peculiarity exists in the infinit. fut. and part.Pa., and the vowel is thrown back upon the preformative; e. g. ܢܟܘܠ and ܡܟܘܠ.

Rem.—The Verbs ܐܙܠ *to go away* and ܐܬܐ *to come*, lose ܐ in the imperat., and form ;

ܐܙܠ, ܐܙܠ, ܐܙܠ, ܐܙܠ
ܐܬܐ, ܐܬܐ, ܐܬܐ, ܐܬܐ.

3. In Aphel and Shaphel with their passives, ܐ is changed into ܐ, and, with the preceding ◌ٜ, forms *au;* e. g. ܐܘܕܐ, ܐܘܬܒ.

Rem.—In two verbs ܐ is changed into ܝ, viz: ܐܬܐ, Aph. ܐܝܬܐ, imperat. ܐܝܬܐ, fut. ܢܝܬܐ, infinit. ܡܝܬܝܬܐ, part. ܡܝܬܐ. (ܐܡܪ, Aph. ܐܘܡܪ = הֶאֱמִין). For this reason ܐܡܪ and ܝܠܦ *to learn*, are sometimes found together.

General Remarks.

The Verb ܐܙܠ (according. to § 12.1 ; § 15.2) should be noticed in the following persons ; pret. 3 fem. and 1 sing. ܐܙܠܬ, ܐܙܠܬ; fut. 2 fem.sing. and 2 and 3 plur. ܬܐܙܠܝ, etc.; part m. emph. ܐܙܠ and plur.masc. and fem. ܐܙܠܝ, ܐܙܠܐ. In the signification, *to be of use, to profit*, it is formed regularly. Verbs which commence with ܝ, like Verbs ܐ, assume the vowel and throw it back upon ܝ, but do not, like those, reject or change it, although this latter occurs in the Galilean dialect, which had but a single character for the two gutturals (comp. § 1. Rem. 1).

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§ 29. *Verbs with* 1 *Rad. Yud* (ܦ"ܝ) ܝܠܕ *to bring forth.*

In respect to these verbs it should be observed :

1. That in the pret. Pe. even when transitive, they take ◌ٜ in the ultimate syllable (excepting Verbs 3 Rad. Gutt.);

e. g. ܢܗܒ (ܝܗܒ). If ܐ, the first radical, be without a vowel, as is usually the case (in pret., imperat., part. pass. Pe.), it quiesces in ـܝ. In the fut. and infinit. Pe. the vowel ـܝ falls back upon the vowelless preformative; e. g. ܢܐܟܘ, ܦܐܟܘ. So too in Ethpe., ـܝ falls back upon ܠ; e. g. ܐܬܐܟܠ. But where, in the regular verb, the first radical takes a vowel, these verbs are regularly inflected; e.g. ܐܟܘ.

Rem.—In the part. pass. Pe., besides the regular form, one with ـܘ appears; e. g. ܡܟܝܠ. Only ܝܬܒ takes ـܘ; but where the regular verb takes ـܐ over the first radical, ـܘ, with Linea occultans under ܬ, falls away; e.g. ܐܝܬܒ. Lin. occultans with ـܘ appears in the 3 fem. and 1 sing. pret. with a suffix attached; e.g. ܬܗܒܬ *she has given him* (ܐܝܬܒ). In 3 plur. masc. and fem. under similar circumstances, Lin. occult. falls away; e. g. ܝܗܒܬ *they have given him* (ܝܗܒ).

2. In the fut.and imperat.Pe.the second syllable takes ـܘ. In the fut. and infinit. Pe. this class of verbs is similar to Verbs ܦܐ, and changes ܐ into ܐ which quiesces in ـܝ (vid. 1. above). But in the 1 sing. fut. ܐ falls away; e. g. ܐܟܘ. The imperat. on the contrary retains ܐ; e. g. ܐܟܘ.

Rem.—ܢܟܘ and ܢܗܒ follow the inflection of Verbs ܦ̈ (§ 33); e. g. imperat. ܘ and ܗܒ, fut. ܢܘ and ܢܗܒ, infinit. ܦܘ and ܦܗܒ. In like manner ܗܒ imperat. from ܝܗܒ follows the same rule.

3. In Aph. and Shaph. with their passives ܐ is changed into ܐ (vid. Verbs ܦܐ, § 28. 3); e.g. ܐܐܟܘ, ܐܗܘ.

Rem.—ܐ is retained in ܐܐܠ and ܐܢܨ; still it should scarcely be considered as an irregularity, since from ܐܟܘ appear Pa. ܐܟܘ, Ethpa. ܐܬܐܟܠ.

§ 30. *Verbs Med. Olaph quiescent* (ܟ) ܫܐܠ *to ask.*

The irregularities of these verbs occur only in Pe.,Ethpe., and Pa. with its passive.

1. Peal. In the pret. ܐ quiesces in ◌ܲ and the latter falls back from ܐ upon the first radical; e. g. ܫܐܠ; but when ܠ is the third radical, it quiesces in ◌ܶ standing before ܐ; e. g. ܒܠܝ. The vowel ◌ܲ appears in Aph.; e.g. ܐܫܐܠ. In the imperat. and fut. Pe. ܐ quiesces in ◌ܰ; e.g. ܫܐܠ, ܢܫܐܠ.

2. In Ethpe., besides the regular form ܐܬܬܒܪ, ◌ܲ is some times inserted after ܒ; e. g. ܐܬܒܲܪ.

Rem.—In both cases metathesis of ܐ takes place; also a duplication of it; e.g. ܫܬܐܠ, ܒܬܐܠ and ܫܬܐܠ; Ethpe. ܐܬܒܲܪ and ܐܬܬܒܪ.

3. In Pa. and Ethpa. ܐ is generally changed into ܝ; e.g., ܒܝܪ and ܐܬܒܝܪ. The other verbs retain ܐ; e. g. ܐܫܐܠ.

Rem.——Both forms are found from ܐܬܐ (ܐܬܝ and ܐܬܐ).

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§ 31. *Verbs Med. Rad. Vau and Yud quiescent*

(ܩ̈ *and* ܒ̈) ܩܘܡ (ܩܝܡ) *to stand up,* ܡܝܬ *to die.*

The verbs whose middle radical letter is ܘ or ܝ, and whose grammatical structure generally agrees with that of the regular verb, differ from the same in the following cases:

1. In the pret.and infinit.Pe. of Verbs ܩ̈, the vowel ◌ܽ appears in place of ܘ, which is dropped; e. g. ܩܽܡ, ܡܩܽܡ. In the part. pass. Pe., and in the other conjugations generally, ܘ is changed into ܝ, and quiesces in ◌ܺ in the part. P., Pe, Ethpe., Aph. and Ethtaph.; e. g. ܡܳܝܺܡ, ܡܬܩܳܝܺܡ, ܡܩܳܝܺܡ.

On the contrary, ܝ is movable in Pa. and Ethpa; e. g. ܩܰܝܶܡ, ܐܶܬ݂ܩܰܝܰܡ. In the part.act. masc. of Pe., ܐ (=y, vid. §1. Rem. 4), which has arisen from ܘ, goes over in the other inflections into ܝ; e. g. ܩܳܐܶܡ masc., ܩܳܝܡܳܐ fem. Only in the imperat. and fut. Pe., ܘ remains and quiesces in ◌ܽ; e.g. ܢܩܽܘܡ, in which cases, as well as in the pret. (in Verbs ܥܝ̈), ܝ appears and quiesces in ◌ܺ; e. g. ܣܺܝܡ, ܢܣܺܝܡ. Finally the preformatives of the fut. Pe. have no vowel, except the 1 sing., which takes ◌ܶ over ܐ; e. g. ܐܶܩܽܘܡ.

Rem.—In Pe., Ethpe., Aph., and Eshta., verbs of this class, which are at the same time ܠܐ̈ (§ 32), as ܠܘܳܐ and some others which can be referred to no particular species, as ܨܘܰܚ, ܛܘܳܐ, retain ܘ movable. Some are inflected in both ways, but with a different signification; e. g. ܙܘܰܪ *to take a handful*, Aph. ܐܰܙܝܰܚ *to deviate from the way*. The Verb ܡܳܘܬ, contrary to the rule, takes ◌ܺ in the fut. and imperat. But ܫܺܝܠ follows the inflection of ܥܘ̈ Verbs; e.g. fut. ܢܫܽܘܠ. The imperat. of ܚܘܣ *to spare*, takes ◌ܳ (ܚܳܣ), with the signification, *far be it*. In some manuscripts ◌ܶ is found in the preformatives of the fut. and in the infinit. Pe., which manner of writing was received by the ancient grammarians, and which, as is testified by Amira, p. 311, the Mandæans used on account of metre (vid. *Lud. de Dieu* p. 292).

2. In Ethpe. ܬ of the formative syllable ܐܶܬ is doubled; e. g. ܐܶܬ݁ܬ݁ܩܺܝܡ. By this, the transposition of the sibilants does not occur; e. g. ܐܶܬ݁ܬ݁ܪܺܝܡ. When three ܬ come together in the 3 sing. fem. and 2 sing. and plur. masc. and fem. fut., one ܬ is omitted; e. g. ܬ݁ܶܬ݁ܩܺܝܡ. The occurrence of three ܬ together is unavoidable only when the verb itself begins with ܬ, in which case four ܬ would properly come in succession; e. g. ܬ݁ܶܬ݁ܬ݁ܩܠܽܘܢ Ps. lxii. 10, from ܬ݁ܩܰܠ. Ethtaph. differs from Ethpe. merely in signification; e. g. ܐܶܬ݁ܬ݁ܪܺܝܡ Ethpe. *to raise one's self*, Ethtaph. *to be taken away*.

Rem.—ܐܶܬ݁ܬ݁ܛܺܝܣ *to be convinced*, Ethtaph.. from ܐܰܛܺܝܣ, is usually written ܐܶܬ݁ܛܺܝܣ.

3. In Aph. the preformatives of the fut., infinit., and part., lose the characteristic ـَـ, excepting the 1 sing. fut.; e. g. אַהְפְּכַת. The part. pass., contrary to the analogy of other part. passives, changes ـَـ into ـُـ; e.g. מְפֻעָל, to distinguish it from the active form מַפְעִיל.

Rem.—No example is found of Shaphel.

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§ 32. *Verbs 3 rad. Olaph Quiescent* (לא) לְמָצָא *to disclose.*

These verbs, which include the Hebrew לֹא and לָהּ Verbs, are different from the regular verbs in the following cases.

1. The third radical א either quiesces or is changed into ـה. Here it should be remarked that the pret. Pe. ends in ـָא; e. g. לְמָצָא, the other preterits in ـֵה; e. g. Ethpe. הִתְמַצֵּה. The futures of all the conjugations end in ـֶא; e. g. Pe. יִלֶּד, the imperat. Pe. in ـֵה; e.g. לְדֵה, imperat. Ethpe. in ـַה; e.g. הִתְמַצַּה; the other conjugations in ـֶא; e.g. Pa. מְמַלֵּא. The termination of the infinit. Pe. is the same; e.g לְמָצֵא. The other conjugations in the infinit. end with ـֶה; e. g. Aph. מַפְלֶה, the participles generally with ـֵא; e. g. Pe. לֵד. Only the part. pass. of Pa., Aph., and Shaph., ends with ـֵה; e. g. Pa. מְמֻלֶּה.

Rem.—Some verbs with ـֵה (ـֶה) in the pret. Pe. are inflected like the other preterits. Here belong mostly intransitives, or Verbs Med. E.; e. g. גָּבֵהּ *to be great.* Both forms are found in the Verbs מָלֵא and מָלֵה *to swear.* The imperatives of this kind of verbs, take ـַה at the end. Some verbs with 3 rad. He., seem to belong here; e.g. קְרָא *to name*, Pa. קִרְיָה. Some grammarians,

without proof, derive from the imperat. Ethpe. the forms ܐܬܬܐ and ܐܬܬܐ. The Verb ܐܬܐ has two forms of the future; e. g. ܢܐܬܐ and ܢܐܬܐ. In the formation of the present tense in connection with the pronoun, the part. takes ـܐ quiescent, instead of ـܝ; e. g. ܐܢܐ ܟܪܝܗ for ܐܢܐ ܐܝܟܪܝܗ. From ܣܢܐ *to hate* appears a double form of the part. pass.; e. g. ܣܢܐ and ܣܢܝܐ. The former refers more particularly to things, and the latter to persons.

2. When a letter or syllable is added, ܐ is either changed into ـܗ or falls entirely away.

A. In the first case, ـܗ is *a*) *movable* in the pret. 3 sing. fem. of all the conjugations excepting Pe. of verbs ending in ـܐ; e.g. Ethpe. ܐܬܟܬܒ (Pe. ܟܬܒ); in the second form of 3 plur. fem.; e. g. Pa. ܟܬܒ; in the 2 plur. fem. of all the imperatives; e. g. Pe. ܟܬܒ; in the 2 and 3 plur. fem. of all the futures; e. g. Ethpe. ܢܬܟܬܒ; in the fem. sing. and plur. of all the participles; e. g. Pe. ܟܬܒ; and finally in all the infinitives except that of Pe.; e. g. Aph. ܐܟܬܒ (Pe. ܟܬܒ); *b*) ـܗ is *quiescent* in the 1 and 2 masc. and fem. of both numbers of all the preterits, and in such a manner that ـܗ in Pe. (excepting the 1 sing. ܟܬܒ) quiesces in ـ; e.g. ܟܬܒ, ܟܬܒܬ. In other cases ـܗ quiesces in ـ; e.g. Ethpe. ܐܬܟܬܒ, ܐܬܟܬܒܬ.

B. ܐ *falls away* in the 3 sing. fem. pret. Pe. of Verbs ending in ـܐ with ـ retained; e. g. ܟܬܒ; in the 3 plur. masc. and fem. pret. Pe., and in the 3 plur. fem. (in the 3 plur. masc. Pe. of Verbs ـܐ and of other preterits, ـܗ remains) of all the preterits; e. g. Pe. ܟܬܒ; in the fut. throughout in the 2 sing. fem., while the regular form ـܝ is changed into ـܝ; e. g. Pa. ܬܟܬܒ, and in the 2

and 3 plur. masc. ; e.g. Pe. ; also in the 2 sing. fem. imperat., where ـه quiesces in — ; e.g. Pa. ; also in the 2 plur. masc. imperat., where ـه quiesces in — ; e. g. Aph. ; finally in the plur. masc. of the part., where the regular form is exchanged with ; e. g. Pe.

Rem.—Instead of Pa. and Ethpa.,sometimes the quadriliteral form appears. The 3 plur. masc. pret. (with paragog. Nun) occurs, sometimes with ا retained ; e. g. Acts xxviii. 2. But the form which Buxtorf adduces, is neither confirmed by examples nor found in Amira. In all the conjugations excepting Pe., the 3 plur. fem. pret. differs from the 3 sing. masc. only by taking Ribui (vid. § 6), for which Amira (p. 266) in verbs ending with , and in Pa. of verbs ending with , writes a double ـه ; e. g. In the imperat. Ethpe., besides the form given in the paradigm, occurs the 2 plur. fem.

General Remark.—Verbs or , which are at the same time (comp. § 30. 1), are inflected like Verbs ; e. g. pret. Pe. , , , plur. , etc., infinit. , imperat. , , etc., fut. , plur. , etc., part. act. , pass. , Apn. pret. and , infinit. , imperat. , fut. , part. .

APPENDIX TO § 32.

Inflection of the Verb to live.

In the Verb with ـه movable, ـه is rejected when the first radical and the preformative are without a vowel ; e. g. infinit. Pe. for . Sometimes this verb takes ا between the preformatives and the first radical ; e. g.

ܩܝܡ (better perhaps ܩܐܡ), fut. ܢܬܝܡ for ܢܬܩܝܡ and with ܐ inserted ܢܬܐܡܝ, Aph. pret. ܐܩܝܡ, infinit. ܗܘܩܝܡܘ or ܗܘܐܡܝܘ, fut. ܢܩܝܡ and ܢܐܡܝ, imperat. ܐܬܝ, part. ܡܩܝܡ and ܡܐܡܝ. ܝ also falls away when no preformative precedes, and its vowel falls back upon the first vacant radical; e.g. imperat. Pe. ܬܝ for ܬܝܒ, part. fem. ܡܝܬܐ for ܡܝܬܝܐ. The form ܡܝܬ̈ܐ (Matt. xv. 27) is found in the part. plur. masc.

B. Defective Verbs.

§ 33. *Verbs with the first radical Nun* (ܢ) ܢܦܩ *to go out.*

The irregularities of these verbs are the following :—

In the fut., imperat., and infinit. Pe., and in all forms of Aph., the first rad. ܢ falls away; e. g. ܢܦܩ, ܦܩ, ܗܦܩ ܐܦܩ. The fut. and imperat. Pe. sometimes take ـَـ and ـِـ; e. g. ܢܦܘܩ, ܢܦܠ.

Rem. — The exceptions to this rule are; *a*) Verbs Med. Rad. doubled (§ 34); e. g. ܢܓ; *b*) Verbs Med. Rad. Quiescent; e. g. ܢܐ; *c*) Verbs Med. Rad. ܘ; e. g. ܢܙܘ, fut. ܢܙܘܢ. Those verbs whose third radical is ܝ or ܠ, are not changed by assimilation, as in Hebrew; e.g. ܗܡܝܢ *we have believed*, ܬܢܚܬ̈ܘܢ *ye have descended*. TheVerb ܢܣܩ *to mount up*, takes its pret. and part. Pe. from ܣܟܩ (vid. § 35.2). Upon retaining the characteristic ܐ in Aph.; e.g. ܐܬܐ for ܐܬ. Comp., § 23. 1. Rem.

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§ 34. *Verbs with Med. Rad. doubled* (ܥ) ܙܩܩ *to sprinkle.*

In respect to these verbs it should be remarked :—

1. That the middle radical falls away in the pret., infinit.,

imperat., and fut. (having ◌ܽ over the preformative) Pe.; e. g. pret. ܪܳܡ, infinit. ܡܶܪܳܡ, fut. ܢܪܽܘܡ, imperat., ܪܽܘܡ. Also Aph. and Shaph. with their passives; e. g. ܐܰܪܺܝܡ, ܐܶܬܬܪܺܝܡ. The part. act. Pe. takes ܐ in place of the middle radical, which has fallen away; e. g. ܪܳܐܶܡ; but ܐ falls away again when a syllable is added; e. g. plur. ܪܳܡܺܝܢ.

Rem.—Those verbs whose 2 and 3 rad. is ܐ, are exceptions, and are inflected according to the rules for quiescent verbs (§ 35. 1. d). In the fut. and imperat. Pe. forms with ◌ܶ (not ◌ܽ) appear; e. g. ܢܚܶܐ, ܚܶܝ. The part. act. Pe. has ܥܳܐܠܺܝܢ in the plur. from the Verb ܥܰܠ *to go in.* In the part. Aph. sometimes the middle radical appears again, but it is marked by Linea occultans; e. g. Heb. ix. 5, ܡܛܰܠܠܺܝܢ. In Aph. the characteristic ܐ sometimes remains after the preformative; e. g. ܠܡܰܐܟܢܳܫܽܘ from ܟܢܫ (Comp. § 23. 1. Rem.).

2. The part. pass. Pe. ܪܺܝܡ, Ethpe., Pa. and Ethpa.; e. g. ܐܶܬܪܺܝܡ, ܪܰܘܶܡ, are regularly inflected, with the retention of the middle radical. Instead of the last two forms, however, Palpel. and Ethpalp. (§ 25. D) are more in use; e. g. ܪܰܡܪܶܡ, ܐܶܬܪܰܡܪܰܡ.

Rem.—The last remark holds good also of Shaphel, which occurs more rarely (Comp. 1. above).

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§ 35. *Doubly Irregular and Defective Verbs.*

1. By Doubly Irregular Verbs are understood those in which occur two of those letters which usually give rise to irregularities. In the inflection of these verbs, either one or both of those letters may retain their peculiarities. This class of verbs consists of (vid. Lud. de Dieu, p. 340, sq.); a) Verbs ܦܶܐ and ܠܐ; e. g. ܫܦܳܐ, Aph. ܐܰܫܦܺܝ *to approve;* b) Verbs ܦܐ and ܠܐ; e. g. ܐܬܳܐ *to come*, Aph. ܐܰܝܬܺܝ, ܐܣܳܐ *to heal*, Pa. ܐܰܣܺܝ, ܐܦܳܐ *to boil*, Ethpe. ܐܶܬܐܦܺܝ; c) Verbs ܥܶܐ and ܠܐ,

e. g. ܢܦܩ *to swear*, imperat. ܦܩ, fut. ܢܦܩ, infinit. ܦܝܩܐ, Aph. ܐܦܩ; ܢܒܥ *to sprout*, imperat. ܒܥ, Aph. ܐܒܥ and ܐܒܥ; d) Verbs ܥܐ and ܠܐ; e. g. ܡܐ *to chide*, imperat. ܡܐ, infinit. ܡܝܐ; ܫܐ *to be displeased*, Aph. ܐܫܐ.

2. To Defective verbs (see Lud. de Dieu, p. 344) belong the following, in so far as they occur in the language, either in individual forms only, or have borrowed their defective forms from synonymous verbs, or, finally, vary from the regular verb in inflection and interpunction. a) Impersonal Verbs. From ܐܒܨ *to be bit*, occurs only the part. act. ܐܒܨ *it befits*. From ܡܥܐ appear the 3 sing. fem. pret. ܡܥܬܐ *it is disagreeable*, the part. act. fem. ܡܥܝܬܐ and the 3 sing. fem. fut. ܬܡܥ; and from ܠܐ and ܠܐ appear the act. part. ܠܐ and ܠܐ *it is suitable*.

b) The following defective verbs are completed from others which are synonymous: ܣܠܩ *to mount up*, part. act. ܣܩ; the other tenses of this verb are formed from ܣܩ, imperat. ܣܩ, fut. ܢܣܩ, infinit. ܣܩܐ, Aph. ܐܣܩ, part. ܡܣܩ, Ethpa. ܐܬܣܠܩ. A similar complement is found in ܝܗܒ *to give* (see § 29. 1. Rem.), imperat. ܗܒ, infinit. ܡܬܬ, fut. ܢܬܠ from ܢܬܠ, Ethpe. ܐܬܝܗܒ.

c) Those which differ in form and inflection are ܪܗܛ, *to run*, imperat. ܪܘܛ; ܙܠ *to go away* and ܐܬܐ *to come* (see § 28. 2. 3. Rem.); also ܗܘܐ *to be* (see § 32. 1. Rem. and § 38), fut. ܢܗܘܐ and ܢܗܘܐ; also from ܗܘܐ is found a fut. apocopate ܢܗܐ, ܢܗܐ, plur. ܢܗܘܢ, etc., having the signification of the conjunctive as well as of the usual future (comp. Agrell. Otiola Syr. p. 46); ܫܬܐ *to drink*, with ܐ prosthet. ܐܫܬܐ, imperat. ܐܫܬܐ, part. ܫܬܐ, fut. ܢܫܬܐ, infinit. ܫܬܝܬܐ; ܐܡܢ, Aph. ܐܡܢ *to believe*; ܚܝܐ (see App. to § 32), *to live*. Finally, in four verbs 3 rad. Olaph.; e. g. ܐܡܪ, ܐܡܪ, ܐܡܪ, ܐܡܪ (ܐܡܪ), which merely occur in Pa. and its

passive, the second syllable quiesces in ◌ܰ, as in Verbs 3 Gutt. (see § 13. 1. Rem.), and ܐ is retained in all of the tenses and moods, while its vowel falls back upon the preceding vacant consonant; e. g. 3 sing. fem. pret. ܒܝܐܬ. The formation is as follows; pret. Pa. ܒܝܐ, part. ܡܒܝܐ, infinit. ܡܒܝܐܘ, imperat. ܒܝܐ, fut. ܢܒܝܐ, Ethpa. ܐܬܒܝܐ, part. ܡܬܒܝܐ, infinit. ܡܬܒܝܐܘ, fut. ܢܬܒܝܐ.

The Regular Verb.

	Peal.		*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	ܩܛܠ	ܢܶܩܛܶܠ	ܐܶܬܩܛܶܠ	ܩܛܶܠ	ܐܶܬܩܛܶܠ	ܐܶܩܛܶܠ	ܐܶܬܩܛܶܠ	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
3 f.	ܩܛܠܬ	ܢܶܩܛܠܬ	ܐܶܬܩܛܠܬ	ܩܛܶܠܬ	ܐܶܬܩܛܠܬ	ܐܶܩܛܠܬ	ܐܶܬܩܛܠܬ		
2 m.	ܩܛܰܠ	ܬܶܩܛܰܠ	ܐܶܬܩܛܰܠ	ܩܛܶܠ	ܐܶܬܩܛܰܠ	ܐܶܩܛܰܠ	ܐܶܬܩܛܰܠ		
2 f.	ܩܛܠܬ	ܬܶܩܛܠܬ	ܐܶܬܩܛܠܬ	ܩܛܶܠܬ	ܐܶܬܩܛܠܬ	ܐܶܩܛܠܬ	ܐܶܬܩܛܠܬ		
1 c.	ܩܛܰܠܬ	ܐܶܩܛܰܠ	ܐܶܬܩܛܰܠ	ܩܛܶܠ	ܐܶܬܩܛܰܠ	ܐܶܩܛܰܠ	ܐܶܬܩܛܰܠ		
Plur. 3 m.	ܩܛܠܘ	ܢܶܩܛܠܘ	ܐܶܬܩܛܠܘ	ܩܛܶܠܘ	ܐܶܬܩܛܠܘ	ܐܶܩܛܠܘ	ܐܶܬܩܛܠܘ		
3 f.	ܩܛܠܶܝ	ܢܶܩܛܠܶܝ	ܐܶܬܩܛܠܶܝ	ܩܛܶܠܶܝ	ܐܶܬܩܛܠܶܝ	ܐܶܩܛܠܶܝ	ܐܶܬܩܛܠܶܝ		
2 m.	ܩܛܰܠܬܽ	ܬܶܩܛܰܠܬܽ	ܐܶܬܩܛܰܠܬܽ	ܩܛܶܠܬܽ	ܐܶܬܩܛܰܠܬܽ	ܐܶܩܛܰܠܬܽ	ܐܶܬܩܛܰܠܬܽ		
2 f.	ܩܛܰܠܬܶܝ	ܬܶܩܛܰܠܬܶܝ	ܐܶܬܩܛܰܠܬܶܝ	ܩܛܶܠܬܶܝ	ܐܶܬܩܛܰܠܬܶܝ	ܐܶܩܛܰܠܬܶܝ	ܐܶܬܩܛܰܠܬܶܝ		
1 c.	ܩܛܰܠܢܳ	ܢܶܩܛܰܠ	ܐܶܬܩܛܰܠ	ܩܛܶܠ	ܐܶܬܩܛܰܠ	ܐܶܩܛܰܠ	ܐܶܬܩܛܰܠ		
Infin.	(ܩܛܳܠ) ܩܛܳܠܽܐ		ܐܶܬܩܛܳܠܳܐ	ܩܰܛܛܽܘܠܶܐ	ܐܶܬܩܰܛܛܽܘܠܶܐ	ܐܶܩܛܳܠܳܐ	ܐܶܬܩܛܳܠܳܐ	ܫܩܳܛܠܳܐ	ܐܶܫܬܩܳܛܠܳܐ
Imp. 2 m.	ܩܛܰܠ	ܗܰܒ	ܐܶܬܩܛܶܠ	ܩܛܶܠ	ܐܶܬܩܛܶܠ	ܐܶܩܛܶܠ	ܐܶܬܩܛܶܠ (ܐܶܩܛܶܠ)	ܫܩܛܶܠ	ܐܶܫܬܩܛܶܠ
2 f.	ܩܛܰܠܝ	ܗܰܒܝ	ܐܶܬܩܛܶܠܝ	ܩܛܶܠܝ	ܐܶܬܩܛܶܠܝ	ܐܶܩܛܶܠܝ	ܐܶܬܩܛܶܠܝ		(ܐܶܫܬܰܩܛܶܠ)

like Ethtaphal. *like Aphel.*

Plur. 2 m.	صهْكه	ضِمْكه	اِزْصِلْكه	صهْكه	اِزْصِلْكه	اِصهْكه	اِزْصهْكه	
2 f.	صهْكْمے	ضِمْكْمے	اِزْصِلْكْمے	صهْكْمے	اِزْصِلْكْمے	اِصهْكْمے	اِزْصهْكْمے	
Fut. 3 m.	تصهْلا	يِمْلا	تَصِلْلا	يصهْلا	تَصِلْلا	تصهْلا	تَصِلْلا	يعصهْلا	تعصهْلا
3 f.	تصهْلا,كے	تِمْلا	تَصِلْلا,كے	تصهْلا,كے	تَصِلْلا,كے	تصهْلا,كے	تَصِلْلا,كے		
2 m.	تصهْلا	تِمْلا	تَصِلْلا	تصهْلا	تَصِلْلا	تصهْلا	تَصِلْلا		
2 f.	تصهْلے	تِمْلے	تَصِلْلے	تصهْلے	تَصِلْلے	تصهْلے	تَصِلْلے		
1 c.	اصهْلا	اِمْلا	اِصِلْلا	اصهْلا	اِصِلْلا	اصهْلا	اِصِلْلا		
Plur. 3 m.	تصهْلْ		تَصِلْلْ	يصهْلْ	تَصِلْلْ	تصهْلْ	تَصِلْلْ		
3 f.	تصهْلے		تَصِلْلے	يصهْلے	تَصِلْلے	تصهْلے	تَصِلْلے		
2 m.	تصهْلْ		تَصِلْلْ	يصهْلْ	تَصِلْلْ	تصهْلْ	تَصِلْلْ		
2 f.	تصهْلے		تَصِلْلے	يصهْلے	تَصِلْلے	تصهْلے	تَصِلْلے		
1 c.	نصهْلا		نَصِلْلا	يصهْلا	نَصِلْلا	نصهْلا	نَصِلْلا		
Part. act. m.	صهْلا			يصهْلا		صهْلا		صعْصهْلا	
f.	صهْلْ			يصهْلْ		صهْلْ		صعْصهْلْ	
Part. P. m.	صهْلا	صِمْلا	صِصِلْلا	يصهْلا	صِصِلْلا	صهْلا	صِصِلْلا	صعْصهْلا	صعْصهْلا
f.	صهْلْ	صِمْلْ	صِصِلْلْ	يصهْلْ	صِصِلْلْ	صهْلْ	صِصِلْلْ	صعْصهْلْ	صعْصهْلْ

Verb First Rad. Olaph Quiescent (ܐ̈ § 28).

	Peal.	*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	ܐܟܠ	ܐܬܐܟܠ / ܐܬܬܟܠ	ܐܟܠ	ܐܬܐܟܠ / ܐܬܬܟܠ	ܐܰܟܠ	ܐܬܰܟܠ	ܗܰܟܠ	ܐܶܬܰܟܠ
3 f.	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܰܟܠܬ	ܐܬܰܟܠܬ		
2 m.	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܰܟܠܬ	ܐܬܰܟܠܬ		
2 f.	ܐܟܠܬܝ	ܐܬܐܟܠܬܝ	ܐܟܠܬܝ	ܐܬܐܟܠܬܝ	ܐܰܟܠܬܝ	ܐܬܰܟܠܬܝ		
1 c.	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܟܠܬ	ܐܬܐܟܠܬ	ܐܰܟܠܬ	ܐܬܰܟܠܬ		
Plur. 3 m.	ܐܟܠܘ	ܐܬܐܟܠܘ	ܐܟܠܘ	ܐܬܐܟܠܘ	ܐܰܟܠܘ	ܐܬܰܟܠܘ		
3 f.	ܐܟܠܢ, ܬܝ	ܐܬܐܟܠܢ, ܬܝ	ܐܟܠܢ, ܬܝ	ܐܬܐܟܠܢ, ܬܝ	ܐܰܟܠܢ, ܬܝ	ܐܬܰܟܠܢ, ܬܝ		
2 m.	ܐܟܠܬܘܢ	ܐܬܐܟܠܬܘܢ	ܐܟܠܬܘܢ	ܐܬܐܟܠܬܘܢ	ܐܰܟܠܬܘܢ	ܐܬܰܟܠܬܘܢ		
2 f.	ܐܟܠܬܝܢ	ܐܬܐܟܠܬܝܢ	ܐܟܠܬܝܢ	ܐܬܐܟܠܬܝܢ	ܐܰܟܠܬܝܢ	ܐܬܰܟܠܬܝܢ		
1 c.	ܐܟܠ, ܝܢ	ܐܬܐܟܠ, ܝܢ	ܐܟܠ, ܝܢ	ܐܬܐܟܠ, ܝܢ	ܐܰܟܠ, ܝܢ	ܐܬܰܟܠ, ܝܢ		
Infin.	ܡܟܘܠ / ܡܟܝ	ܡܬܐܟܠ / ܡܬܰܐܟܠܘ	ܡܟܘܠ	ܡܬܐܟܠ / ܡܬܰܐܟܠܘ	ܡܐܟܠ	ܡܬܰܐܟܠ	ܡܗܰܟܠ	ܡܶܬܰܐܟܠ
Imp. 2 m.	ܐܟܘܠ / ܐܟܝ	ܐܬܐܟܠ / ܐܬܰܐܟܠܝ	ܐܟܘܠ	ܐܬܐܟܠ / ܐܬܰܐܟܠܝ	ܐܰܟܠ	(ܐܬܰܐܟܠ) ܐܬܰܟܠ	ܗܰܟܠ	ܐܶܬܰܐܟܠ (ܐܶܬܰܟܠ)
2 f.	ܐܟܠܝ	ܐܬܐܟܠܝ	ܐܟܠܝ	ܐܬܐܟܠܝ	ܐܰܟܠܝ	ܐܬܰܟܠܝ		

Verbs First Rad. Jud (ܕ̈ § 29).

	Peal.	*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	ܝܬܒ	ܐܬܝܬܒ	ܝܬܒ	ܐܬܝܬܒ	ܐܝܬܒ	ܐܬܬܝܬܒ	ܐܫܬܒ	ܐܐܫܬܒ
3 f.	ܝܬܒܬ	ܐܬܝܬܒܬ	ܝܬܒܬ	ܐܬܝܬܒܬ	ܐܝܬܒܬ	ܐܬܬܝܬܒܬ		
2 m.	ܝܬܒܬ	ܐܬܝܬܒܬ	ܝܬܒܬ	ܐܬܝܬܒܬ	ܐܝܬܒܬ	ܐܬܬܝܬܒܬ		
2 f.	ܝܬܒܬܝ	ܐܬܝܬܒܬܝ	ܝܬܒܬܝ	ܐܬܝܬܒܬܝ	ܐܝܬܒܬܝ	ܐܬܬܝܬܒܬܝ		
1 c.	ܝܬܒܬ	ܐܬܝܬܒܬ	ܝܬܒܬ	ܐܬܝܬܒܬ	ܐܝܬܒܬ	ܐܬܬܝܬܒܬ		
Plur. 3 m.	ܝܬܒܘ	ܐܬܝܬܒܘ	ܝܬܒܘ	ܐܬܝܬܒܘ	ܐܝܬܒܘ	ܐܬܬܝܬܒܘ		
3 f.	ܝܬܒܬ,ܬ	ܐܬܝܬܒܬ,ܬ	ܝܬܒܬ,ܬ	ܐܬܝܬܒܬ,ܬ	ܐܝܬܒܬ,ܬ	ܐܬܬܝܬܒܬ,ܬ		
2 m.	ܝܬܒܬܘܢ	ܐܬܝܬܒܬܘܢ	ܝܬܒܬܘܢ	ܐܬܝܬܒܬܘܢ	ܐܝܬܒܬܘܢ	ܐܬܬܝܬܒܬܘܢ		
2 f.	ܝܬܒܬܝܢ	ܐܬܝܬܒܬܝܢ	ܝܬܒܬܝܢ	ܐܬܝܬܒܬܝܢ	ܐܝܬܒܬܝܢ	ܐܬܬܝܬܒܬܝܢ		
1 c.	ܝܬܒ,ܢ	ܐܬܝܬܒ,ܢ	ܝܬܒ,ܢ	ܐܬܝܬܒ,ܢ	ܐܝܬܒ,ܢ	ܐܬܬܝܬܒ,ܢ		
Infin.	ܒܬܝܒ	ܐܬܒܬܝܒ	ܒܬܝܒ	ܐܬܒܬܝܒ	ܐܒܬܝܒ	ܐܬܬܒܬܝܒ	ܐܫܬܝܒ	ܐܐܫܬܝܒ
Imp. 2 m.	ܗܒ	ܐܬܗܒ	ܗܒ	ܐܬܗܒ	ܐܗܒ	(ܐܬܬܗܒ) ܐܬܬܗܒ	ܐܫܒ	(ܐܐܫܒ) ܐܐܫܒ
2 f.	ܗܒܝ	ܐܬܗܒܝ	ܗܒܝ	ܐܬܗܒܝ	ܐܗܒܝ	ܐܬܬܗܒܝ		

Verbs Mid. Rad. Olaph Quiescent (ܐ § 30).

	Peal.	*Ethpeel.*	*Pael.*		*Ethpaal.*		*Aphel.*	*Ethtaphal.*
Pret. 3 m.	ܫܐܠ	ܐܬܫܐܠ	ܫܐܠ	ܫܐܨ	ܐܬܫܐܠ	ܐܬܫܐܨ	ܐܫܐܠ	ܐܬܬܫܐܠ
3 f.	ܫܐܠܐ	ܐܬܫܐܠܐ	ܫܐܠܐ	ܫܐܨܐ	ܐܬܫܐܠܐ	ܐܬܫܐܨܐ	ܐܫܐܠܐ	ܐܬܬܫܐܠܐ
2 m.	ܫܐܠܬ	ܐܬܫܐܠܬ	ܫܐܠܬ	ܫܐܨܬ	ܐܬܫܐܠܬ	ܐܬܫܐܨܬ	ܐܫܐܠܬ	ܐܬܬܫܐܠܬ
2 f.	ܫܐܠܬܝ	ܐܬܫܐܠܬܝ	ܫܐܠܬܝ	ܫܐܨܬܝ	ܐܬܫܐܠܬܝ	ܐܬܫܐܨܬܝ	ܐܫܐܠܬܝ	ܐܬܬܫܐܠܬܝ
1 c.	ܫܐܠܢ	ܐܬܫܐܠܢ	ܫܐܠܢ	ܫܐܨܢ	ܐܬܫܐܠܢ	ܐܬܫܐܨܢ	ܐܫܐܠܢ	ܐܬܬܫܐܠܢ
Plur. 3 m.	ܫܐܠܘ	ܐܬܫܐܠܘ	ܫܐܠܘ	ܫܐܨܘ	ܐܬܫܐܠܘ	ܐܬܫܐܨܘ	ܐܫܐܠܘ	ܐܬܬܫܐܠܘ
3 f.	ܫܐܠܬ,ܝ	ܐܬܫܐܠܬ,ܝ	ܫܐܠܬ,ܝ	ܫܐܨܬ,ܝ	ܐܬܫܐܠܬ,ܝ	ܐܬܫܐܨܬ,ܝ	ܐܫܐܠܬ,ܝ	ܐܬܬܫܐܠܬ,ܝ
2 m.	ܫܐܠܬܘܢ	ܐܬܫܐܠܬܘܢ	ܫܐܠܬܘܢ	ܫܐܨܬܘܢ	ܐܬܫܐܠܬܘܢ	ܐܬܫܐܨܬܘܢ	ܐܫܐܠܬܘܢ	ܐܬܬܫܐܠܬܘܢ
2 f.	ܫܐܠܬܝܢ	ܐܬܫܐܠܬܝܢ	ܫܐܠܬܝܢ	ܫܐܨܬܝܢ	ܐܬܫܐܠܬܝܢ	ܐܬܫܐܨܬܝܢ	ܐܫܐܠܬܝܢ	ܐܬܬܫܐܠܬܝܢ
1 c.	ܫܐܠ,ܢ	ܐܬܫܐܠ,ܢ	ܫܐܠ,ܢ	ܫܐܨ,ܢ	ܐܬܫܐܠ,ܢ	ܐܬܫܐܨ,ܢ	ܐܫܐܠ,ܢ	ܐܬܬܫܐܠ,ܢ
Infin.	ܡܫܐܠ	ܡܬܫܐܠܐ	ܡܫܐܠܐ	ܡܫܐܨܐ	ܡܬܫܐܠܐ	ܡܬܫܐܨܐ	ܡܫܐܠܐ	ܡܬܬܫܐܠܐ
Imp. 2 m.	ܫܐܠ	ܐܬܫܐܠ	ܫܐܠ	ܫܐܨ	ܐܬܫܐܠ	ܐܬܫܐܨ	ܐܫܐܠ	ܐܬܬܫܐܠ
2 f.	ܫܐܠܝ	ܐܬܫܐܠܝ	ܫܐܠܝ	ܫܐܨܝ	ܐܬܫܐܠܝ	ܐܬܫܐܨܝ	ܐܫܐܠܝ	ܐܬܬܫܐܠܝ

PARADIGM IV.

Plur. 2 m.	יָאַתֶּם	יָאַתֶּן	יָאַתֶּם	יָאַתֶּן	יָאַתֶּם	יָאַתֶּן	יָאַתֶּם	יָאַתֶּן
2 f.								
Fut. 3 m.	יֹאמַר	יֹאמְרוּ	יֹאמַר	יֹאמְרוּ	יֹאמַר	יֹאמְרוּ	יֹאמַר	יֹאמְרוּ
3 f.	תֹּאמַר	תֹּאמַרְנָה	תֹּאמַר	תֹּאמַרְנָה	תֹּאמַר	תֹּאמַרְנָה	תֹּאמַר	תֹּאמַרְנָה
2 m.	תֹּאמַר	תֹּאמְרוּ	תֹּאמַר	תֹּאמְרוּ	תֹּאמַר	תֹּאמְרוּ	תֹּאמַר	תֹּאמְרוּ
2 f.	תֹּאמְרִי	תֹּאמַרְנָה	תֹּאמְרִי	תֹּאמַרְנָה	תֹּאמְרִי	תֹּאמַרְנָה	תֹּאמְרִי	תֹּאמַרְנָה
1 c.	אֹמַר	נֹאמַר	אֹמַר	נֹאמַר	אֹמַר	נֹאמַר	אֹמַר	נֹאמַר
Plur. 3 m.	יֹאמְרוּ	יֹאמְרוּ	יֹאמְרוּ	יֹאמְרוּ	יֹאמְרוּ	יֹאמְרוּ	יֹאמְרוּ	יֹאמְרוּ
3 f.	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה
2 m.	תֹּאמְרוּ	תֹּאמְרוּ	תֹּאמְרוּ	תֹּאמְרוּ	תֹּאמְרוּ	תֹּאמְרוּ	תֹּאמְרוּ	תֹּאמְרוּ
2 f.	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה	תֹּאמַרְנָה
1 c.	נֹאמַר	נֹאמַר	נֹאמַר	נֹאמַר	נֹאמַר	נֹאמַר	נֹאמַר	נֹאמַר
Part. *act.* m.	אֹמֵר	אֹמֵר	אֹמֵר	אֹמֵר				
f.	אֹמֶרֶת	אֹמֶרֶת	אֹמֶרֶת	אֹמֶרֶת				
Part. *P.* m.	נֶאֱמָר	נֶאֱמָר	נֶאֱמָר	נֶאֱמָר	נֶאֱמָר	נֶאֱמָר	נֶאֱמָר	נֶאֱמָר
f.	נֶאֱמֶרֶת	נֶאֱמֶרֶת	נֶאֱמֶרֶת	נֶאֱמֶרֶת	נֶאֱמֶרֶת	נֶאֱמֶרֶת	נֶאֱמֶרֶת	נֶאֱמֶרֶת

Verbs Mid. Rad. Vau and Jud (ܐ̈ ,ܐ̈ § 31).

	Peal.		*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*
Pret. 3 m.	ܩܛܠ	ܫܩܛܠ	ܐܬܩܛܠ	ܩܛܛܠ	ܐܬܩܛܛܠ	ܐܫܩܛܠ	ܐܬܫܩܛܠ
3 f.	ܩܛܠܬ	ܫܩܛܠܬ	ܐܬܩܛܠܬ	ܩܛܛܠܬ	ܐܬܩܛܛܠܬ	ܐܫܩܛܠܬ	ܐܬܫܩܛܠܬ
2 m.	ܩܛܠܬ	ܫܩܛܠܬ	ܐܬܩܛܠܬ	ܩܛܛܠܬ	ܐܬܩܛܛܠܬ	ܐܫܩܛܠܬ	ܐܬܫܩܛܠܬ
2 f.	ܩܛܠܬܝ	ܫܩܛܠܬܝ	ܐܬܩܛܠܬܝ	ܩܛܛܠܬܝ	ܐܬܩܛܛܠܬܝ	ܐܫܩܛܠܬܝ	ܐܬܫܩܛܠܬܝ
1 c.	ܩܛܠܬ̇	ܫܩܛܠܬ̇	ܐܬܩܛܠܬ̇	ܩܛܛܠܬ̇	ܐܬܩܛܛܠܬ̇	ܐܫܩܛܠܬ̇	ܐܬܫܩܛܠܬ̇
Plur. 3 m.	ܩܛܠܘ	ܫܩܛܠܘ	ܐܬܩܛܠܘ	ܩܛܛܠܘ	ܐܬܩܛܛܠܘ	ܐܫܩܛܠܘ	ܐܬܫܩܛܠܘ
3 f.	ܩܛܠ̈ܬ, ̈ܝ	ܫܩܛܠ̈ܬ	ܐܬܩܛܠ̈ܬ, ̈ܝ	ܩܛܛܠ̈ܬ, ̈ܝ	ܐܬܩܛܛܠ̈ܬ, ̈ܝ	ܐܫܩܛܠ̈ܬ, ̈ܝ	ܐܬܫܩܛܠ̈ܬ, ̈ܝ
2 m.	ܩܛܠ̈ܬ̇ܘ	ܫܩܛܠ̈ܬ̇ܘ	ܐܬܩܛܠ̈ܬ̇ܘ	ܩܛܛܠ̈ܬ̇ܘ	ܐܬܩܛܛܠ̈ܬ̇ܘ	ܐܫܩܛܠ̈ܬ̇ܘ	ܐܬܫܩܛܠ̈ܬ̇ܘ
2 f.	ܩܛܠ̈ܬ̇ܝ	ܫܩܛܠ̈ܬ̇ܝ	ܐܬܩܛܠ̈ܬ̇ܝ	ܩܛܛܠ̈ܬ̇ܝ	ܐܬܩܛܛܠ̈ܬ̇ܝ	ܐܫܩܛܠ̈ܬ̇ܝ	ܐܬܫܩܛܠ̈ܬ̇ܝ
1 c.	ܩܛܠ̈ܢ, ̈ܝ	ܫܩܛܠ̈ܢ	ܐܬܩܛܠ̈ܢ, ̈ܝ	ܩܛܛܠ̈ܢ, ̈ܝ	ܐܬܩܛܛܠ̈ܢ, ̈ܝ	ܐܫܩܛܠ̈ܢ, ̈ܝ	ܐܬܫܩܛܠ̈ܢ, ̈ܝ
Infin.	ܩܛܘܠ	ܫܩܛܘܠ	ܐܬܩܛܘܠ̈	ܩܛܘܠ̈	ܐܬܩܛܘܠ̈	ܐܫܩܛܘܠ̈	ܐܬܫܩܛܘܠ̈
Imp. 2 m.	ܩܛܘܠ	ܫܩܛܘܠ	ܐܬܩܛܘܠ	ܩܛܘܠ	ܐܬܩܛܘܠ	ܐܫܩܛܘܠ	ܐܬܫܩܛܘܠ
2 f.	ܩܛ̈ܘ̈ܠ	ܫܩܛ̈ܘ̈ܠ	ܐܬܩܛ̈ܘ̈ܠ	ܩܛ̈ܘ̈ܠ	ܐܬܩܛ̈ܘ̈ܠ	ܐܫܩܛ̈ܘ̈ܠ	ܐܬܫܩܛ̈ܘ̈ܠ

Plur. 2 m.	הפְעַלְתֶּם	הִפְעַלְתֶּם	הָפְעַלְתֶּם	הָפְעַלְתֶּם	הָפְעַלְתֶּם	הָפְעַלְתֶּם
2 f.	הפְעַלְתֶּן	הִפְעַלְתֶּן	הָפְעַלְתֶּן	הָפְעַלְתֶּן	הָפְעַלְתֶּן	הָפְעַלְתֶּן
Fut. 3 m.	יִפְעַל	יַפְעִיל	יָפְעַל	יָפְעַל	יָפְעַל	יָפְעַל
3 f.	תִּפְעַל, וגו׳	תַּפְעִיל	תָּפְעַל, וגו׳	תָּפְעַל, וגו׳	תָּפְעַל, וגו׳	תָּפְעַל, וגו׳
2 m.	תִּפְעַל	תַּפְעִיל	תָּפְעַל	תָּפְעַל	תָּפְעַל	תָּפְעַל
2 f.	תִּפְעֲלִי	תַּפְעִילִי	תָּפְעֲלִי	תָּפְעֲלִי	תָּפְעֲלִי	תָּפְעֲלִי
1 c.	אֶפְעַל	אַפְעִיל	אָפְעַל	אָפְעַל	אָפְעַל	אָפְעַל
Plur. 3 m.	יִפְעֲלוּ	יַפְעִילוּ	יָפְעֲלוּ	יָפְעֲלוּ	יָפְעֲלוּ	יָפְעֲלוּ
3 f.	יִפְעַלְנָה	יַפְעִלְנָה	יָפְעַלְנָה	יָפְעַלְנָה	יָפְעַלְנָה	יָפְעַלְנָה
2 m.	תִּפְעֲלוּ	תַּפְעִילוּ	תָּפְעֲלוּ	תָּפְעֲלוּ	תָּפְעֲלוּ	תָּפְעֲלוּ
2 f.	תִּפְעַלְנָה	תַּפְעִלְנָה	תָּפְעַלְנָה	תָּפְעַלְנָה	תָּפְעַלְנָה	תָּפְעַלְנָה
1 c.	נִפְעַל	נַפְעִיל	נָפְעַל	נָפְעַל	נָפְעַל	נָפְעַל
Part. act. m.	פּוֹעֵל			מַפְעִיל	מַפְעִיל	מָפְעָל
f.	פּוֹעֶלֶת			מַפְעִילָה	מַפְעִילָה	מָפְעֶלֶת
Part. P. m.	פָּעוּל		פָּעוּל	מָפְעָל	מָפְעָל	מָפְעָל
f.	פְּעוּלָה		פְּעוּלָה	מָפְעֶלֶת	מָפְעֶלֶת	מָפְעֶלֶת

Verbs Third Rad. Olaph (ל״ § 32).

	Peal.		*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	בָּנָה	נִבְנָה	הִתְבַּנָּה	בִּנָּה	הִתְבֻּנָּה	הִבְנָה	הִתְבַּנָּה	הֻבְנָה	הִתְבְּנָה
3 f.	בָּנְתָה	נִבְנְתָה	הִתְבַּנְתָה	בִּנְתָה	הִתְבֻּנְתָה	הִבְנְתָה	הִתְבַּנְתָה		
2 m.	בָּנִיתָ	נִבְנִיתָ	הִתְבַּנִּיתָ	בִּנִּיתָ	הִתְבֻּנִּיתָ	הִבְנִיתָ	הִתְבַּנִּיתָ		
2 f.	בָּנִית	נִבְנִית	הִתְבַּנִּית	בִּנִּית	הִתְבֻּנִּית	הִבְנִית	הִתְבַּנִּית		
1 c.	בָּנִיתִי	נִבְנִיתִי	הִתְבַּנִּיתִי	בִּנִּיתִי	הִתְבֻּנִּיתִי	הִבְנִיתִי	הִתְבַּנִּיתִי		
Plur. 3 m.	בָּנוּ	נִבְנוּ	הִתְבַּנּוּ	בִּנּוּ	הִתְבֻּנּוּ	הִבְנוּ	הִתְבַּנּוּ		
3 f.	בָּנִינָה	נִבְנִינָה	הִתְבַּנִּינָה	בִּנִּינָה	הִתְבֻּנִּינָה	הִבְנִינָה	הִתְבַּנִּינָה		
2 m.	בְּנֵיתֶם	נִבְנֵיתֶם	הִתְבַּנֵּיתֶם	בִּנֵּיתֶם	הִתְבֻּנֵּיתֶם	הִבְנֵיתֶם	הִתְבַּנֵּיתֶם		
2 f.	בְּנֵיתֶן	נִבְנֵיתֶן	הִתְבַּנֵּיתֶן	בִּנֵּיתֶן	הִתְבֻּנֵּיתֶן	הִבְנֵיתֶן	הִתְבַּנֵּיתֶן		
1 c.	בָּנִינוּ	נִבְנִינוּ	הִתְבַּנִּינוּ	בִּנִּינוּ	הִתְבֻּנִּינוּ	הִבְנִינוּ	הִתְבַּנִּינוּ		
Infin.	בְּנוֹת		הִתְבַּנּוֹת	בַּנּוֹת	הִתְבֻּנּוֹת	הַבְנוֹת	הִתְבַּנּוֹת	הַבְנוֹת	הִתְבְּנוֹת
Imp. 2 m.	בְּנֵה		הִתְבַּנֵּה	בַּנֵּה	הִתְבֻּנֵּה	הַבְנֵה	הִתְבַּנֵּה	הַבְנֵה	הִתְבְּנֵה
2 f.	בְּנִי		הִתְבַּנִּי	בַּנִּי	הִתְבֻּנִּי	הַבְנִי	הִתְבַּנִּי		

PARADIGM VI.

Plur. 2 m.								
2 f.								
Futr. 3 m.								
3 f.								
2 m.								
2 f.								
1 c.								
Plur. 3 m.								
3 f.								
2 m.								
2 f.								
1 c.								
Part. act. m.								
f.								
Part. P. m.								
f.								

Verbs First Rad. Nun (ﻧ § 33).

	Peal.	*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel*	*Eshtaph.*
Pret. 3 m.	ܢܨܰ	ܐܶܬܢܨܰ	ܢܨܶܨ	ܐܶܬܢܨܶܨ	ܐܰܢܨܶ	ܐܶܬܰܢܨܶ	(ܫܰܢܨܶ)	(ܐܶܫܬܰܢܨܶ)
3 f.	ܢܨܰܬ	ܐܶܬܢܨܰܬ	ܢܨܶܨܬ	ܐܶܬܢܨܶܨܬ	ܐܰܢܨܰܬ	ܐܶܬܰܢܨܰܬ		
2 m.	ܢܨܰܬ	ܐܶܬܢܨܰܬ	ܢܨܶܨܬ	ܐܶܬܢܨܶܨܬ	ܐܰܢܨܰܬ	ܐܶܬܰܢܨܰܬ		
2 f.	ܢܨܰܬܝ	ܐܶܬܢܨܰܬܝ	ܢܨܶܨܬܝ	ܐܶܬܢܨܶܨܬܝ	ܐܰܢܨܰܬܝ	ܐܶܬܰܢܨܰܬܝ		
1 c.	ܢܨܰܢܬ	ܐܶܬܢܨܰܢܬ	ܢܨܶܨܢܬ	ܐܶܬܢܨܶܨܢܬ	ܐܰܢܨܰܢܬ	ܐܶܬܰܢܨܰܢܬ		
Plur. 3 m.	ܢܨܘ	ܐܶܬܢܨܘ	ܢܨܶܨܘ	ܐܶܬܢܨܶܨܘ	ܐܰܢܨܘ	ܐܶܬܰܢܨܘ		
3 f.	ܢܨܶܝ,ܬ	ܐܶܬܢܨܶܝ,ܬ	ܢܨܶܨܶܝ,ܬ	ܐܶܬܢܨܶܨܶܝ,ܬ	ܐܰܢܨܶܝ,ܬ	ܐܶܬܰܢܨܶܝ,ܬ		
2 m.	ܢܨܰܬܽ,ܘ	ܐܶܬܢܨܰܬܽ,ܘ	ܢܨܶܨܬܽ,ܘ	ܐܶܬܢܨܶܨܬܽ,ܘ	ܐܰܢܨܰܬܽ,ܘ	ܐܶܬܰܢܨܰܬܽ,ܘ		
2 f.	ܢܨܰܬ,ܝ	ܐܶܬܢܨܰܬ,ܝ	ܢܨܶܨܬ,ܝ	ܐܶܬܢܨܶܨܬ,ܝ	ܐܰܢܨܰܬ,ܝ	ܐܶܬܰܢܨܰܬ,ܝ		
1 c.	ܢܨܶ,ܝ	ܐܶܬܢܨܶ,ܝ	ܢܨܶ,ܝ	ܐܶܬܢܨܶ,ܝ	ܐܰܢܨܶ,ܝ	ܐܶܬܰܢܨܶ,ܝ		
Infin.	ܡܢܳܨ	ܡܶܬܢܨܳܐ	ܡܢܰܨܨܳܐ	ܡܶܬܢܰܨܨܳܐ	ܡܰܢܨܳܐ	ܡܶܬܰܢܨܳܐ	(ܡܫܰܢܨܳܐ)	(ܡܶܫܬܰܢܨܳܐ)
Imp. 2 m.	ܢܰܨ	ܐܶܬܢܨܶ	ܢܨܶ	ܐܶܬܢܨܶܨ	ܐܰܢܨ	ܐܶܬܰܢܨ(ܨ)	(ܫܰܢܨ)	(ܐܶܫܬܰܢܨ)
2 f.	ܢܰܨܝ	ܐܶܬܢܨܝ	ܢܨܝ	ܐܶܬܢܨܶܨܝ	ܐܰܢܨܝ	ܐܶܬܰܢܨܝ		(ܐܶܫܬܰܢܨܝ)

Verbs Middle Rad. Doubled (ﬠ § 34).

	Peal.	*Ethpeel.*	*Pael.*	*Ethpaal.*	*Aphel.*	*Ethtaphal.*	*Shaphel.*	*Eshtaph.*
Pret. 3 m.	ڏڦ	ڏڦڦ	ڏڦڦ	ڏڦڦ	ڏڦ	ڏڦڦ	ڏڦ	ڏڦڦ
3 f.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
2 m.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
2 f.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
1 c.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
Plur. 3 m.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
3 f.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
2 m.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
2 f.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
1 c.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		
Infin.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ
Imp. 2 m.	ڏڦ	ڏڦڦ	ڏڦڦ	ڏڦڦ	ڏڦ	ڏڦڦ (ڏڦ)	ڏڦ	ڏڦڦ
2 f.	ڏڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦڦ	ڏڦڦ	ڏڦڦڦ		(ڏڦڦ)

Plur. 2 m.	תַּסַבּוּ	תִּסַבְּבוּ	תְּסַבְּבוּ	תִּסַבֵּבוּ	תְּסַבֵּבוּ	תִּסַבֵּבוּ		
2 f.	תַּסַבֶּינָה	תִּסַבְּבֶינָה	תְּסַבְּבֶינָה	תִּסַבֵּבֶינָה	תְּסַבֵּבֶינָה	תִּסַבֵּבֶינָה		
Fut. 3 m.	יְסַבֵּב	יְסַבְּבוּ	יְסַבְּבוּ	יְסַבֵּב	יְסַבֵּב	יְסַבֵּבוּ	יְסַבֵּב	יְסַבֵּבוּ
3 f.	תְּסַבֵּב, תַּסַבְנָה	תְּסַבְּבוּ, תַּסַבְנָה	תְּסַבְּבוּ, תַּסַבְנָה	תְּסַבֵּב, תַּסַבְנָה	תְּסַבֵּב, תַּסַבְנָה	תְּסַבֵּבוּ, תַּסַבְנָה		
2 m.	תְּסַבֵּב	תְּסַבְּבוּ	תְּסַבְּבוּ	תְּסַבֵּב	תְּסַבֵּב	תְּסַבֵּבוּ		
2 f.	תְּסַבִּבִי	תְּסַבְּבִי	תְּסַבְּבִי	תְּסַבֵּבִי	תְּסַבֵּבִי	תְּסַבֵּבִי		
1 c.	אֲסַבֵּב	אֲסַבְּבוּ	אֲסַבְּבוּ	אֲסַבֵּב	אֲסַבֵּב	אֲסַבֵּבוּ		
Plur. 3 m.	יְסַבְּבוּ	יְסַבְּבוּ	יְסַבְּבוּ	יְסַבְּבוּ	יְסַבְּבוּ	יְסַבְּבוּ		
3 f.	יְסַבֵּבְנָה	יְסַבְּבוּ	יְסַבְּבוּ	יְסַבֵּבְנָה	יְסַבֵּבְנָה	יְסַבֵּבְנָה		
2 m.	תְּסַבְּבוּ	תְּסַבְּבוּ	תְּסַבְּבוּ	תְּסַבְּבוּ	תְּסַבְּבוּ	תְּסַבְּבוּ		
2 f.	תְּסַבֵּבְנָה	תְּסַבְּבוּ	תְּסַבְּבוּ	תְּסַבֵּבְנָה	תְּסַבֵּבְנָה	תְּסַבֵּבְנָה		
1 c.	נְסַבֵּב	נְסַבְּבוּ	נְסַבְּבוּ	נְסַבֵּב	נְסַבֵּב	נְסַבֵּבוּ		
Part. act. m.	מְסַבֵּב		מְסַבְּבוּ	מְסַבֵּב	מְסַבֵּב	מְסַבֵּבוּ	מְסַבֵּב	מְסַבֵּבוּ
f.	מְסַבֶּבֶת		מְסַבְּבוֹת	מְסַבֶּבֶת	מְסַבֶּבֶת	מְסַבֶּבֶת	מְסַבֶּבֶת	מְסַבֶּבֶת
Part. P. m.	מְסֻבָּב	מְסֻבָּבִים	מְסֻבָּבִים	מְסֻבָּב	מְסֻבָּב	מְסֻבָּבִים	מְסֻבָּב	מְסֻבָּבִים
f.	מְסֻבֶּבֶת	מְסֻבָּבוֹת	מְסֻבָּבוֹת	מְסֻבֶּבֶת	מְסֻבֶּבֶת	מְסֻבָּבוֹת	מְסֻבֶּבֶת	מְסֻבָּבוֹת

PARADIGM OF THE VERB WITH DIACRITICAL POINTS.

(*Compare* § 4. *Rem.*).

	3 *m.*	3 *f.*	2 *m.*	1 *c.*
Preter. Sing.				
Plur.		*	*	
Fut. Sing.				
Plur.		*		
Imper. Sing. m.		Plur. m.		
Infin.	etc.			
Part. Act.	m. f.	Passive		

Rem.—The forms of the verb which are omitted in the foregoing Table, are not marked with diacritical points, since they may easily be recognized from their formation.

§ 36. *Verbs with Suffixes.*

The union of verbal forms with suffixes is much more simple in Syriac than in Hebrew. It should be remarked in general that the vowel of the first or second syllable either falls away; e. g. ـَـ in the 3 fem. and 1 sing. pret. and ـَـ in the fut.; or the vowel of the second syllable falls back upon the preceding consonant; e. g. in the same persons of pret. Pe. in which ـَـ of the first syllable falls away. The verbal endings ـــ and ـ quiesce in ـِـ and ـُـ. Verbal forms, unless they terminate with ـــِـ and ـــُـ, remain unchanged before the suffixes ـُهْ, ـُهِ. Also the characteristic vowel of the first syllable of Pa. and Aph. remains unchanged, and the suffixes of the 3 plur. are attached to verbs in the form of separate pronouns. In respect to the particular persons the following should be remarked (see Table of the pronouns, § 16. and table of the verbs, with suffixes, § 36).

A. Preterit with Suffixes.

3 sing. masc. ـَـ before the suffixes ـُهْ, ـُهِ in the 2 plur. masc. and fem. The other persons ـَـ with suff. a. 1.

3 sing. fem. ـَـ before ـُهْ, ـُهِ. The others ـَـ with suff. a. 1.

2 sing. masc. ـَـ unchanged, and by way of exception with suff. c.

2 sing. fem. ـَـ is changed into ـَـ with suff. b.

. sing. com. ـَـ forms ـَـ with suff. a. 1.

3 plur. masc. ـَـ becomes ـَـ with suff. b. or with ـ parag., excepting before ـُهْ, ـُهِ.

3 plur. fem. ـَـ either ـَـ with suff. c. or with ـ parag. ـَـ.

2 plur. masc. and fem. and 1 com. retain the forms ـهُكِ, ـهُكَمِ, ـهُكَمْ with suff. c.

Rem.—The 3 fem. 2 masc. and 1 com. sing. in some forms with suffixes are only distinguished from each other by the diacritical point, which, in the first person, stands over the consonant (vid. § 4). Verbs Med. E. with suff. follow the form of Verbs Med. A., and retain ـَـ where the latter retain ـَـ; e. g. 3 sing. fem. ـهَلَتْ with suff. ـهَلَتَا. Yet the form ـنَصَرُوا occurs in Ps. cxviii. 167, instead of which, since no similar example occurs, the punctuation should perhaps be ـَـ. The same is the case even in Verbs Med. Olaph. Quies. So the vowel ـَـ belonging to ـهَا is changed into ـَـ over ـهَلَا; but in the 1 sing., ـَـ remains; e. g. ـهَلَيْ. In respect to verbs 1 rad. ا and ه quiescent, it should be remarked, that where, in the regular verb, the first radical is without a vowel, ا retains its ـَـ and ه its ـِـ; e. g. ـاَخَذَا. But where, in the regular verb, ـَـ stands over the first radical, this class of verbs retains it in the same manner; e. g. ـاَمَرَ with suff. ـاَمَرَا, ـهَبَ with suff. ـهَبْنِي. Defective verbs, or those with Med. Rad. doubled, retain ـَـ in the pret. unchanged, like the form ـصَلَّى. The 3 fem. and 1 sing. change ـَـ into ـَـ; e. g. ـصَبَرَ with suff. ـصَبَرَا; but they remain unchanged before ـهُمْ and ـهُنَّ; e. g. ـصَبَرُوهُمْ. Pa. and Aph. retain the vowel of the first syllable unchanged. In respect to ـَـ of the second syllable, it should be observed that where Pe. retains ـَـ, Pa. retains ـَـ; but where ـَـ falls away or falls back upon the first syllable, ـَـ is lost. The 3 sing. masc. and 3 plur. masc. and fem. in Pe. and Pa. with suff., are hence all similar, and can only be distinguished from each other by their signification in the context; e. g. ـهَكَمَ (from ـصَلَّى or ـصَلَّوْا). But these forms are exceptions to this rule when standing before ـهُمْ and ـهُنَّ.

B. Future with Suffixes.

Throughout the sing. and in the 1 plur., ـَـ, which has been inserted, remains unchanged before the suffixes ـهُمْ and

ܝܗ̇. Before the other suffixes it falls away, and the form ܢܩܛܘܠ takes the suff. a. 1.; but if the suff. is in the 3 person, only the suffix. a. 2. is used. The other persons are treated according to the rule laid down. In the plur. the 2 and 3 masc. and fem. remain unchanged with suff. c.

Rem.—ܝ parag. of the 3 sing. fem. falls away, and is connected with the suff. after the form ܬܩܛܘܠ. What is true of ܘ in Pe. is also true in Pa. in respect to the falling away of the vowel of the last syllable, excepting before ܗܝ and ܝܗ̇. In the 3 sing. masc. with suff. of 3 person masc.; e. g. ܢܩܛܠܝܘܗܝ, — appears sometimes over ܘ. But this form is neither mentioned by Amira nor by Sionita. The 2 sing. sometimes takes ܝ before the suff. of the 1 sing. and plur. The same is true in respect to the imperat.; e. g. ܠܐ ܬܒܗܬܝܢܝ *put me not to shame.* In Verbs Med. E. the middle radical retains —, and in Verbs 3 Gutt., —. This peculiarity, Amira, p. 389, refers exclusively to quadriliterals, i. e. to Aph.; but examples are also found in Pe.; e. g. Ps. lxxi. 9. ed. Erpen. ܠܐ ܬܦܣܘܩܝܢܝ, ed. Paris. ܬܦܣܩܝܢܝ, and in Pa. Ps. cxviii. 172, ܬܫܒܩܝܢܝ. Amira adds that this form is found particularly in prohibitory negations, which remark is likewise confirmed by the examples given. The persons of the fut. with ܢ remain unchanged. But it should be remarked that if the form ܢܩܛܠܘܢ takes the suff. of the 3 per. sing. masc.; e. g. ܢܩܛܠܘܢܝܗܝ, sometimes ܢ falls away; e. g. Matt. viii. 25, ܘܐܝܩܪܘܗܝ.

C. Imperative with Suffixes.

The 2 sing. masc. ܩܛܘܠ remains unchanged with suff. a. 2. of the 1 per. sing. and plur., and of the 3 sing. fem. When the suff. is in the 3 sing. masc. the form of suff. c. is used.

In the 2 sing. fem. of the form ܩܛܘܠܝܢ with suff. b. ܝ quiesces in —.

In the 2 plur. masc. ܩܛܘܠܘ passes into ܩܛܘܠܘ with suff. b.

The 2 plur. fem. is rare, and omits ـَ before the suffix.

Rem.—The imperative with ـَـ and ـَـ in Pe. and in the other conjugations, retains its vowel unchanged; e. g. ܫܡܥܢܝ *hear me*, ܩܒܠܗ *receive him.* The forms of the imperat. pass., with an active signification, also remain unchanged; e. g. ܐܬܕܟܪ *be reminded*, with suff. ܐܬܕܟܪܢܝ. In respect to the transposition of ـَ in the plur. it should be remarked that ܐ of Verbs ܐ"ܠ (§ 28. 1) loses its vowel ـَـ. But in those ܐ"ܠ Verbs whose imperat. does not take ـَ, this vowel is inserted after the first radical; e. g. ܐܡܪ with suff. ܐܡܪܘܗܝ. Yet this transposition of ـَ does not always take place, as the form ܫܡܥܢܝ sometimes occurs. In Pa. and Aph. ـَـ, in Verbs 3 Gutt., ـَـ, falls away; e. g. ܫܒܚ with suff. ܫܒܚܗ *praise him*, ܐܝܬܐ with suff. ܐܝܬܝܗ *lead him hither.* Verbs ܐ"ܠ are an exception, as they retain ـَـ; e. g. ܐܝܬܝ *do me good.* Also a form with ـَ parag. sometimes occurs; e. g. ܫܡܥܟ with suff. ܫܡܥܟܝܗ. In the fem. plur. the paragogic form is the more usual; but in Pa. and Aph. both forms occur together.

D. Infinitive with Suffixes.

The infinitive Pe. ܫܡܘܥ with suff. a. 1. remains unchanged before the suff. of the 2 per. plur. The suffixes of the other persons are attached to the form ܫܡܘܥ. But the infinitives of the remaining conjugations with ـَ are treated as feminine substantives, the feminine suffixes of which (those of the 3 plur. excepted, which are attached separately to the form with ـَ) they take, attached to the termination ـَـ (Compare § 45. 2. and § 48. B. feminines, declension 1).

Rem.—In Pe., where ـَـ of the second syllable falls away, some grammarians insert, in its place, ـُـ; e. g. ܟܬܘܒ. Buxtorf adds yet two other forms with ـَ ـَ inserted after the third radical; e. g.

ܩܛܠܢ and ܩܛܠܝܢ. If the vowel be ـُـ, as in Verbs ـَـ, it remains unchanged; e. g. ܟܬܒܘ.

E. Participle with Suffixes.

Participles, which are considered as nouns, take *their* suffixes. This occurs, however, more rarely in the part. act., where either prepositions are used; e. g. ܠܟ, ܕܡܒܥܝܟ *who seek thee*, or a noun formed from the participle is joined with the suffix; e. g. ܡܣܝܡ *supporting*, ܡܣܝܡܗ *his helper*. On the contrary participles with separate pronouns (vid. § 18. 4. Rem.), or with afformatives (§ 20) form the present tense.

Proper Form.		Sing. 1 c.	2 m.	2 f.
Pret. Pe.) Sing. 3 m.)	ܩܛܠ	ܩܛܠܢܝ	ܩܛܠܟ	ܩܛܠܬ
3 f.	ܩܛܠܬ	ܩܛܠܬܢܝ	ܩܛܠܬܟ	ܩܛܠܬܝ
2 m.	ܩܛܠܬ	ܩܛܠܬܢܝ	*	*
2 f.	ܩܛܠܬܝ	ܩܛܠܬܝܢܝ	*	*
1 c.	ܩܛܠܬ	*	ܩܛܠܬܟ	ܩܛܠܬܝ
Plur. 3 m.	ܩܛܠܘ	ܩܛܠܘܢܝ ܩܛܠܘܗܝ	ܩܛܠܘܟ ܩܛܠܘܟܝ	ܩܛܠܘܬ ܩܛܠܘܬܝ
3 f.	ܩܛܠܢ ܩܛܠܝ	ܩܛܠܢܢܝ ܩܛܠܝܗܝ	ܩܛܠܢܟ ܩܛܠܝܟܝ	ܩܛܠܢܬ ܩܛܠܝܬܝ
2 m.	ܩܛܠܬܘ	ܩܛܠܬܘܗܝ	*	*
2 f.	ܩܛܠܬܝ	ܩܛܠܬܝܗܝ	*	*
1 c.	ܩܛܠ	*	ܩܛܠܝ	ܩܛܠܬ
Infinit.	ܡܩܛܠ	ܡܩܛܠܢܝ	ܡܩܛܠܟ	ܡܩܛܠܬ
Imp. sing.) 2 m.)	ܩܛܘܠ	ܩܛܘܠܢܝ	*	*
2 f.	ܩܛܘܠܝ	ܩܛܘܠܝܢܝ	*	*
Plur. 2 m.	ܩܛܘܠܘ	ܩܛܘܠܘܢܝ	*	*
2 f.	ܩܛܘܠܝ	ܩܛܘܠܢܢܝ ܩܛܘܠܝܗܝ	*	*
Fut. sing.) 3 m.)	ܢܩܛܘܠ	ܢܩܛܠܢܝ	ܢܩܛܠܟ	ܢܩܛܠܬ
Plur. 3 m.	ܢܩܛܠܘ	ܢܩܛܠܘܗܝ	ܢܩܛܠܘܟ	ܢܩܛܠܘܬ
Pret. Pa.	ܐܩܛܠ	ܐܩܛܠܢܝ	ܐܩܛܠܟ	ܐܩܛܠܬ
Infin. Pa.	ܡܐܩܛܘܠ	ܡܐܩܛܘܠܝ	ܡܐܩܛܘܠܟ	ܡܐܩܛܘܠܬ

3 m.	3 f.	Plur. 1 c.	2 m.	2 f.
קטלו	קטלה	קטלנו	קטלת	קטלת
קטלו	קטלה	קטלנו	קטלתם	קטלתן
קטלו	קטלה	קטלנו	*	*
קטלו	קטלה	קטלנו	*	*
קטלו	קטלה	*	קטלתם	קטלתן
קטלם	קטלה	קטלנו

§ 37. *Suffixes to Verbs with third Radical Olaph Quiescent* (ܐ̈).

Verbs ܐ̈ (§ 32) differ so widely in their mode of connection with suffixes, from regular verbs, as to demand a separate treatment. It may be remarked in general:

1. That the termination ـܐ either loses ܐ, as in the 3 sing. masc. pret. Pe., or in the sing. masc. of the imperat. Pa., Aph., Shaph. with suff. c; or ܐ is changed into ـܝ movable, as in the infinit. Pe. with suff. a. 1, excepting before ـܗ, ـܢ, where the ـܝ which has arisen from ܐ also falls away, according to some. So the termination of the fut. ـܐ is changed into ـܝ with suff. b.

2. Forms which end in ـܝ either omit ـ entirely, and connect the suff. a. 1, with ـܝ movable, as 3 sing. masc. pret. Pa. and Aph. (and sometimes Pe. with ـܝ final), or ـ remains with suff. b, as 2 sing. masc. imperat. Pe., and, without exception, ـ remains also in the first case before ـܗ, ـܢ. The terminations of the imperat. fem. ـܝ, ـܝ are changed into ـ (or ـܐ) with suff. b, and into ـ with suff. c.

3. The forms which end with ـܐ otiant., take for ـܐ the forms ـܘ (and ـܘܐ); and for ـ the form ـ unchanged in all the preceding cases with suff. b; e. g. 3 plur. masc. pret. of all the conjugations excepting Peal.

In respect to individual persons of this class of verbs with suffixes, the following should be remarked:

A. Preter. with Suffixes.

(*Comp. Table of Verbs* ܐ̈ *with Suffixes.*

The 3 sing. masc. ܐ loses ܐ and appends suff b, and suff. ـܗ of the 3 sing. masc. to the form ـ.

The 3 sing. fem. takes, unchanged, suff. a. 1. The same is true of the 1 sing.

2 sing. masc. takes, unchanged, suff. c.

2 sing. fem. attaches suff. b. to the form .

3 plur. masc. is changed into (and) with suff. b.

3 plur. fem. remains unchanged with suff. c.

2 masc. and fem. and 1 plur. take, unchanged, suff. c.

Rem. Verbs 3 rad. , as they are mostly intransitives, take no suffixes in Peal. But Pa. and Aph. of these verbs with a transitive signification, as well as of Verbs with the same ending, take suff. a. 1, with the falling away of , excepting before , , where remains. The 3 sing. fem. remains unchanged in Pa. and Aph. . The same is true also of the 1 sing. in both conjugations. The 3 plur. masc. occurs mostly before the suff., with ܘ doubled (see *Amira*, p. 372); e. g. Ps. liv. 3, *ed. Erpen.*, *they have sought them.* Sometimes the original ܐ appears before both ܘܘ; e. g. Ps. lxxvii. 16, *they have seen thee.* In Pa. and Aph. , — falls away before the suff., and becomes movable; but ܐ quiesces in ; e. g. with suff. ; with suff. . The 3 plur. fem. in Pa. and Aph. in the simple form, takes the suff. given in the tab. with the falling away of over ; e. g. . The paragogic form of these two conjugations takes suff. c. given in the table, without change.

B. Future with Suffixes.

The 3 sing. masc. and all the persons which terminate with , affix to the form suff. b. The 2 and 3 plur masc. and fem. remain unchanged, and are connected, as in the regular verb, with suff. c.

Rem. This mode of formation also occurs in Pa. and Aph. Sometimes also ـــ takes the place of ـــ in the suff. 3 sing. fem.; e. g. Matt. i. 19, ܢܥܒܕܝܗ *that he should dismiss her*, or in Pa.; e. g. Luke xiii. 18, 20, ܐܕܡܐܝܗ *I shall liken it.* And with the falling away of ـد; e. g. ܐܚܘܝܟ *I will show you*, the correctness of which *Lud. de Dieu*, p. 398, doubts.

C. Imperative with Suffixes.

2 sing. masc. ܟܬܘܒ is unchanged with suff. b.

2 sing. fem. ܟܬܘܒ is changed into ܟܬܒ with suff. b.

2 plur. masc. ܟܬܘܒܘ is changed into ܟܬܒܘ (and ܟܬܘ) with suff. b.

2 plur. fem. ܟܬܘܒܝ affixes suff. c. to the form ܟܬܘܒ.

Rem. The imperat. Pa. ܦܠܓ and Aph. ܐܦܠܓ take the suffixes of the pret. in connection with the 3 or 1 person; e. g. ܐܣܝܗ *heal her.* The same is true in the plur. masc. of the same conjugations. In the fem., the paragogic form with suff. c. is the usual one. (Compare 2, above.)

D. Infinitive with Suffixes.

In the infinit. Pe. ܡܟܬܘܒ, in place of ـــ, ـد without a vowel is inserted with suff. a. 1. In respect to the falling away of ـد before ـهِ, ـحِ, (see 1. above,) *Lud. de Dieu*, p. 395, doubts. The infinitives of the other conjugations are treated as in the regular verb. (Compare § 36, D.)

E. Participle with Suffixes.

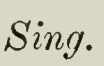
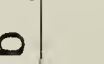
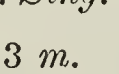
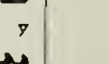
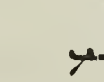
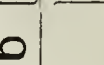
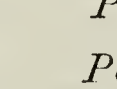
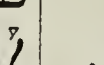
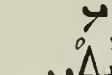
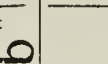
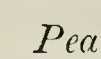
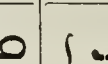
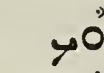
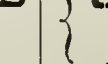
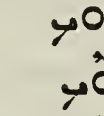
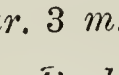
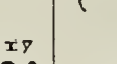
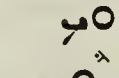
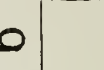
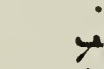
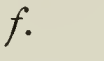
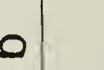
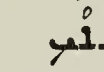
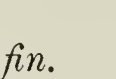
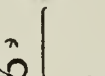
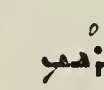
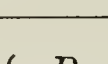
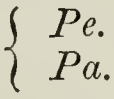
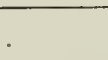
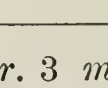
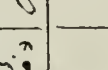
(Compare § 20 and § 36, E.)

Passive.		*Active.*			
Plur.	Sing.	Plur.	Sing.		
ܟܬܝܒܝܗ	ܟܬܝܒ	ܟܬܝܒܝܗ	ܟܬܝܒ	m.	2.
ܟܬܝܒܟ	ܟܬܝܒܟ	ܟܬܝܒܟ	ܟܬܝܒܟ	f.	
ܟܬܝܒܝ	ܟܬܝܒ ܐܢܐ	ܟܬܝܒܝ	ܟܬܝܒ ܐܢܐ	m.	1.
	ܟܬܝܒ ܐܢܐ		ܟܬܝܒ ܐܢܐ	f.	

The participles of the other conjugations are inflected in a similar manner, retaining the characteristic vowels; e. g. Pa. act. ܡܫܐܠܝܬܘܢ *ye ask*, Aph. ܡܘܕܝܢܢ *we thank*, Ethpe. ܡܬܗܦܟܝܢܢ *we turn about*.

General Remark.

Verbs of the form of ܒܝܐ *to console*, never lose the third radical letter ܐ when taking a suffix, but throw back its vowel upon the middle radical, which, according to § 36, usually stands vacant; e. g. pret. 3 sing. masc. ܒܝܐܢܝ, ܒܝܐܟ, 3 pl. masc. ܒܝܐܘܢܝ, ܒܝܐܘܟ, fem. ܒܝܐܢܝ, ܒܝܐܗܝ, fut. 3 sing. masc. ܢܒܝܐܢܝ, ܢܒܝܐܟ, imperat. 2 sing. masc. ܒܝܐܝܢܝ, ܒܝܐܝܗܝ, fem. ܒܝܐܝܢܝ, ܒܝܐܝܘܗܝ, 2 plur. masc. ܒܝܐܘܢ, fem. ܒܝܐܢܝ, ܒܝܐܝܗܝ.

Proper Form.		Sing. 1 c.	2 m.	2 f.
Pret. Sing.	*Pe.*			
3 *m.*	*Pa.*			
3 *f.*	*Pe.*			
	Pa.			
1 *c.*			*	
Plur. 3 *m.*	*Peal.*			
				
	Pael.			
3 *f.*				
				
Infin.				
Imp. 2 *m.*	*Pe.*			
	Pa.		*	*
2 *f.*			*	*
Plur. 2 *m.*			*	*
2 *f.*			*	*
Futur. 3 *m.*				

3 m.	3 f.	Plur. 1 c.	2 m.	2 f.
גָּלָהוּ	גָּלָתָה	גָּלִינוּ	גָּלִיתָ	גָּלִית
גָּלוּהוּ	גָּלוּתָה	גָּלִינוּ	גָּלִיתָ	גָּלִית
גָּלָתְהוּ	גָּלָתְתָה	גָּלִינוּ	גָּלִיתָ	גָּלִית
גָּלֵהוּ	גָּלְתָה	גָּלִינוּ	גָּלִיתָ	גָּלִית
גָּלֵהוּ	גָּלְתָה	*	גָּלִיתָ	גָּלִית
גָּלוּהוּ	גָּלוּתָה	גָּלִינוּ	גָּלִיתָ	גָּלִית
גָּלָתְהוּ	גָּלָתְתָה	גָּלִינוּ	גָּלִיתָ	גָּלִית
גָּלֵהוּ	גָּלְ

§ 38. *Auxiliary Verbs, or Verbs Substantive.*

1. There are in Syriac two auxiliary verbs (verbs substantive). One of these, ܗܘܐ *to be*, which, in Hebrew, exists as *Vau* conversive, is used to form the moods and tenses which are wanting (see § 18. 4. *Rem.*). The other, which is properly a noun, ܐܝܬ *being, substance, essence* (*essentia*), with Olaph prosthetic ܐܝܬ, takes the place of the auxiliary verb *to be*. The former of these, ܗܘܐ, belongs to Verbs ܐ̈, like which it is inflected, but in respect to which it is to be particularly observed, that, when connected with the participle, preter. or future, the ܐ (with *Linea occultans*) is not pronounced; this is also the case when the verb is added merely for the sake of emphasis; e. g. ܗܘܐ ܫܪܝ *he has begun*. Upon the double formation of the fut. ܢܗܘܐ and ܢܗܘܐ, see § 35. 2, c. The inflection of ܐܝܬ is as follows:

Plur.			Sing.			
F.	*C.*	*M.*	*F.*	*C.*	*M.*	
ܐܝܬܝܢ (*we are*)			ܐܝܬ (*I am*)			1.
ܐܝܬܟܝ (*ye are*)		ܐܝܬܟܘ	ܐܝܬܝ (*thou art*)		ܐܝܬ	2.
ܐܝܬܝܗܝ (*they are*)		ܐܝܬܘ	ܐܝܬܝ (*he, she is*)		ܐܝܬ	3.

2. In connection with ܐ̈ is formed ܠܝܬ, which is inflected similarly to ܐܝܬ; e. g. ܠܝܬ *I am not*. ܐܝܬ in connection with ܗܘܐ forms the imperfect; e. g. ܗܘܐ ܐܝܬ or ܗܘܐ ܐܝܬ *he was*. The same tense is also expressed by ܗܘܐ ܗܘܐ. ܗܘܐ doubled marks the pluperfect; e. g. ܐܗܘܐ ܐܗܘܐ *I had been*.

CHAPTER III.

The Noun.

§ 39. *Derivation of Nouns.*

1. Nouns, as in Hebrew and Chaldee, are primitive, derivative, and sometimes compounded. To primitives belong nouns of one and two syllables, which indicate animals, plants, metals, numbers, members of the bodies of animals, etc. (See *Gesenius*, *Lehrgeb.* p. 478, sq.). Inasmuch as they coincide with simple verbal forms, they are always recognized as nouns by the nature of the object which they designate; e. g. ܒܣܪܐ *flesh*, ܕܗܒܐ *gold*, ܟܣܦܐ *silver*. The derivatives, which are by far the most numerous, are formed partly from verbs (verbals), and partly from nouns (denominatives).

2. The derivation of nouns is effected; *a*) without any change of the original word; e. g. ܡܠܟܘ *counsel*, from ܡܠܟ *to counsel*; ܐܒܠܐ *mourning*, from ܐܒܠ *to mourn*; or by a mere change of the vowel; e. g. ܡܠܟ *king*, ܐܣܝܪܐ *fetter*; *b*) by the falling away of the radical letter; e. g. ܫܢܬܐ *sleep*, from ܫܢܐ; ܥܝܢܐ *care*, from ܥܝܢ; ܠܒܐ *the heart*, from ܠܒܒ; but especially *c*) by the addition of formative letters or of entire syllables. Those letters, if initial, are ܐ, ܡ, ܢ, ܠ, ܗ; if medial, they are ܢ and ܘ; final, ܐ, ܝ, ܠ. Several of these formative letters are sometimes found in the same noun; e. g. ܠܡܕܢܝ *scholar*, ܡܠܟܘܬܐ *dominion*, ܡܪܚܡܢܘܬܐ *compassion*, ܐܠܗܛܬܐ *flame*.

§ 40. *Nouns derived from Verbs.*

Verbal nouns are kindred either to participles, and denote the subject or object of the action (Concrete Nouns), or they are kindred to the infinitive, and receive the signification of the action or quality itself (Abstract Nouns). But frequently in the formation of these nouns, rare or obsolete forms of the infinitives and participles are chosen. The following tables present a collective view of the modes of formation.

TABULAR VIEW
OF
NOUNS DERIVED FROM REGULAR AND IRREGULAR VERBS.

I. PARTICIPIAL FORMS.

A. Of PEAL.

a. *The simple but unusual Participial Forms, which are mostly Adjectives.*

Absolute state, ܩܛܠ Emphat. state., ܩܛܠܐ		ܩܛܠ ܩܛܠܐ	
ܓܒܪ	*a man.*	ܣܟܠܐ	*foolish.*
ܚܒܪ	*an associate.*	ܫܠܝܐ	*rural, quiet.*
ܓܪܒܐ	*leprous.*	ܟܪܝܗ	*sick.*
ܟܘ and ܟܝ		ܟܝ	
ܟܡܝܪܐ	*mournful*	ܕܟܝܐ	*pure.*

ܐ and ܝ

ܫܘܐ, ܫܘܝܐ	*equal.*	ܩܫܐ	*hard.*
		ܛܢܦܐ *impure* ;	ܣܓܝ *much.*

From these are derived Abstract Nouns ; e. g. ܩܫܝܘܬܐ *hardness;* ܣܓܝܐܘܬܐ *multitude.*

b. *Usual Participial Forms of Peal.*

α. Active.	*β.* Passive.	
Absolute state, ܩܳܛܶܠ Emphat. state, ܩܳܛܠܳܐ	ܩܛܺܝܠ ܩܛܺܝܠܳܐ	ܩܛܽܘܠ ܩܛܽܘܠܳܐ
ܣܳܗܶܕ *a witness.*	ܫܠܺܝܡ *sound.*	ܙܕܽܘܩ *righteous.*
ܦܰܠ	ܦܥܺܝ	ܦܰܠ
ܐܽܘܟܳܡ *black.*	ܝܗܺܝܒܳܐ *given.*	ܐܓܺܝܪܳܐ *a hireling.*
ܦܥܺܝ	ܥܘ and ܥܝ	ܦܥܺܝ
ܥܳܡܽܘܪܳܐ *an inhabitant.*	ܠܺܝܛ *cursed.*	ܝܰܒܺܝܫܳܐ *dry.*
ܦܥܶܠ	ܪܰܟܺܝܟܳܐ *soft.*	ܦܥܶܠ
ܪܳܥܝܳܐ *a herdsman.*	ܥܘܺܝܪ *blind.*	ܢܓܺܝܪ ܪܽܘܚܳܐ *long-suffering.*
ܥܘ and ܥܝ	ܥܠ	ܥܠ
ܓܕܽܘܦܬܳܐ *reviling.*	ܝܕܺܝܥܳܐ *renowned.*	ܚܰܒܺܝܒܳܐ *beloved.*
ܢܳܐ	ܚܺܐܪܳܐ *free.*	ܝܰܩܺܝܪܳܐ *rare.*
ܪܳܥܝܳܐ *a herdsman.*	ܢܳܐ	
ܡܳܪܽܘܢܳܐ *a landlord.*	ܟܣܶܐ *concealed.*	
ܢܳܐ and ܦܰܢ	ܢܳܐ and ܝܳܐ	
ܐܳܣܝܳܐ *a physician.*	ܦܳܐܶܐ m. ܦܳܐܝܳܐ f. *beautiful.*	
ܢܳܐ and ܝܳܐ		
ܝܳܐܶܐ *beautiful.*	ܢܳܐ and ܦܥܶܠ	

ܢܒܺܝܳܐ *prophet,* ܢܒܺܝܬܳܐ *prophetess.*

Here belong also AbstractNouns, as ܐܳܣܝܽܘܬܳܐ *healing,* ܝܕܺܝܥܽܘܬܳܐ *publication,* ܚܺܐܪܽܘܬܳܐ *freedom,* ܙܕܺܝܩܽܘ and ܙܕܺܝܩܽܘܬܳܐ *righteousness,* ܝܰܒܺܝܫܽܘܬܳܐ *dryness.*

c. *With Immutable Vowels.*

Ab. stat.,	ܩܰܛܳܠ	ܩܛܘܿܠ, ܩܰܛܘܿܠ	ܩܰܛܘܿܠ	ܩܘܼܛܳܠ & with	ܝ
Emph. ,	ܩܰܛܳܠܳܐ	ܩܛܘܿܠܳܐ ܩܰܛܘܿܠܳܐ	ܩܰܛܘܿܠܳܐ	ܩܘܼܛܳܠܳܐ	ܝܳܐ
	ܦܰܠܳܚܳܐ *a ploughman.*	ܙܥܘܿܪ *small.*	ܓܰܕܘܿܦܳܐ *a blasphemer.*	ܣܘܼܡܳܩܳܐ *a red (color).*	
	ܡܚܺܝܠܳܐ *weak.*	ܟܢܘܿܫܬܳܐ *a mob, a rabble.*	ܙܳܪܘܿܥܳܐ *a sower.*	ܪܚܡܬܳܐ *a friend.*	
	ܦ	ܦܳܐ	ܦܳܐ *merer.*]	ܦܳܐ	
	ܢܰܓܳܪܳܐ *a carpenter.*	ܟܳܪܘܿܙܳܐ *a preacher.*	ܚܳܡܘܿܣܳܐ *a hammerer.*	ܐܘܼܟܳܡܳܐ *black.*	
	ܠܘ and ܠܝ	ܦ	ܠܘ and ܠܝ	ܡܳܪܳܢܳܐ *a possessor.*	
	ܒܰܣܳܪܳܐ *a spendthrift.*	ܢܛܘܿܠܳܐ *damp.* ܠܘ and ܠܝ	ܢܳܬܘܿܢܳܐ *a giver.*	ܠܘ and ܠܝ	
	ܕܰܝܳܢܳܐ *a judge.*	ܕܰܒܘܿܫܳܐ *a destroyer.*	ܡܳܝܘܿܬܬܳܐ *mortal.*	ܓܕܺܝܕܳܐ *fortunate.*	
	ܠܳܐ	ܠܳܐ	ܠܳܐ	ܠܳܐ	
	ܩܪܳܒܳܐ *a combatant.*	ܛܠܘܿܝܳܐ *a youth.*	ܓܰܠܳܒܳܐ *a barber.*	ܕܘܿܠܳܝܳܐ *a bill of divorce.*	
	ܡܰܠܳܠܳܐ *an orator.*		ܓܳܫܘܿܫܳܐ *a spy.*	ܦܨܳܕܳܐ *a cleft.*	
	ܝܳܐ and ܠܝ	ܝܳܐ and ܠܝ	ܝܳܐ and ܠܝ		
	ܚܰܙܳܝܳܐ *a seer.*	ܥܰܒܘܿܠܳܐ *mournful.*	ܒܳܪܘܿܝܳܐ *creator.*		
	ܫܠܺܝܛܳܐ *quiet.*		ܒܳܙܘܿܚܳܐ *a mocker.*		
	ܝܳܐ and ܦܳܐ				
	ܐܳܦܳܝܳܐ *a baker.*				

From these are formed Abstract Nouns, like ܡܣܠܳܝܘܼܬܳܐ *rejection,* ܙܥܘܿܪܘܼܬܳܐ *littleness,* ܦܪܘܿܫܘܼܬܳܐ *division,* ܢܳܬܘܿܢܘܼܬܳܐ *giving,* etc.

B. PARTICIPIAL FORMS.

a. *Of the other Active Conjugations.*

Paël.	Aphel.	Shaphel.
It takes the usual form, and the form with ـنا and the form مفعّلا	Usual form and مفعلا, مفعهلا	Usual form and مفعلا
مدبّرنا *a leader.*	مفعى *a dwelling.*	مفعزلنا *rich.*
مسكينا *poor.*	مكمكما *pincers.*	مفعدبا *a slave.*
ـّـ	مفعهلا *an offense.*	مسكفا *changing.*
مكفنا *a teacher.*	ـّـ	ـّـ
ـّـ	مطمئنا *true.*	مهاضنا *a deliverer.*
مشربنا *a torturer.*	ـّـ	ـّـ and ـّـ
ـّـ and ـّـ	مكمشا *despairing.*	مفعكسا *proud.*
مزوجا *united.*	ـّـ	Part. pass.
مرتفعا *high.*	مضارا *injurious.*	مفعكلا *completed.*
ـّـ and ـّـ	ـّـ and ـّـ	
مشغبنا *seditious.*	مرتفعا *high.*	
مقدمنا *a leader.*	ـّـ and ـّـ	
ـّـ and ـّـ	مسمرا *a watch-tower.*	
مطاهرنا *a physician.*	مشحوفا *a sickle.*	
ـّـ and ـّـ	ـّـ and ـّـ	
مصبرنا *a comforter.*	مقدمنا *a confessor.*	

From these are derived Abstract Nouns, as مدبرنقا *direction*, مكفنقا *doctrine*, مطاهرنقا *healing*, &c.

b. *Of the Passive Conjugations.*

Ethpeel.

Usual form and those with ܝ, ܢܳܐ ܘ̈ܢ and ܝܢ̈

ܡܶܬܟܰܫܦܳܢܳܐ *entreating.*

Ethpaal.

Usual form and those with ܝ, ܢܳܐ

ܡܶܬܓܰܒܠܳܢܳܐ *curdled.*

ܝܢ̈

ܡܶܬܛܰܒܳܢܳܐ *renowned.*

ܢ̈ܘ

ܡܶܬܡܰܠܠܳܢܳܐ *eloquent.*

Eshtaphal.

Usual form and those with ܝ, ܢܳܐ ܢ̈ܐ and ܝܢ̈

ܡܶܫܬܰܡܠܝܳܢܳܐ *full.*

C. PARTICIPIAL FORMS OF LESS FREQUENT CONJUGATIONS.

Palel.

Usual form and ܦܳܥܠܽܘܠܳܐ

ܗܰܡܽܘܥܠܳܐ *a church-treasurer.*

Pealel.

Usual form and ܦܰܥܠܥܠܳܐ

ܫܰܠܡܠܡܳܐ *unhurt.*

Paiel

Usual form and ܦܰܝܥܠܳܐ

ܒܰܝܛܳܪܳܐ *a farrier.*

Parel.

Usual form and ܦܰܪܥܠܳܐ

ܫܰܪܒܠܳܐ *a pitcher.*

ܡܫܰܪܗܒܳܐ *sudden.*

Taphel.

Usual form and ܬܰܦܥܠܳܐ

ܬܰܪܓܡܳܢܳܐ *an interpreter.*

ܬܰܠܡܺܝܕܳܐ *a pupil.*

Quadriliterals.

ܡܩܰܛܪܓܳܢܳܐ *an accuser.*

II. INFINITIVE FORMS.

A. OF PEAL.

a. *Simple Infinitive Forms—Segholates.*

Absolute state, Emphat. state,	ܩܛܠ / ܩܛܠܐ	ܩܛܠ / ܩܛܠܐ	ܩܕܘܫ / ܩܕܫܐ
ܢܦܫܐ	*the soul.*	ܒܪܟܐ *rain.*	ܩܕܘܫ *holiness.*
ܠܚܡܐ	*bread.*	ܨܦܪܐ *morning.*	ܟܪܥܐ *the knee.*
ܓ		ܓ	ܓ
ܛܝܪܐ	*sea-grass.*	ܐܝܪܚܐ *a lamb.*	ܐܘܪܚܐ *a way.*
ܥܫܒܐ	*herbage.*	ܓ	
ܝܠܕܐ	*a child.*	ܫܘܬܦܐ *diligence,* (for ܫܘܬܦܘܬܐ).	
ܐ and ܟ		ܐ and ܟ	ܐ and ܟ
ܡܘܬܐ	*death.*	ܫܠܡܐ *peace.*	ܛܒܘܬܐ *goodness.*
ܥܘܠܐ	*a yoke.*	ܒܝܬܐ *a dwelling.*	ܣܘܦܐ *an end.*
ܠ and ܟ		ܠ and ܟ	
ܚܕܘܬܐ	*joy.*	ܢܝܚܐ *rest.*	
ܫ		ܫ	ܫ
ܐܘܨܪܐ	*a treasure.*	ܠܒܐ *the heart.*	ܩܪܝܪܘܬܐ *coldness.*
ܠ and ܙ		ܠ and ܙ	ܠ and ܓ
ܦܢܝܐ	*countenance.*	ܥܒܝܕܬܐ *labor,*	ܐܘܠܨܢܐ *anguish.*

It is seldom that all three forms are found derived from one original; e. g. ܚܒܠܐ *a rope,* ܚܒܠܐ *a pestilence,* ܚܒܠܐ *guilt;* oftener two forms, as ܐܠܢ *an oak,* ܐܠܢ *a storm* (from ܐܠܐ).

b. *Infinitive Forms with Immutable Vowels.*

Abs. stat.	ܩܛܠ	ܩܘܛܠ	ܩܘܛܠܢ	ܩܘܛܠܘ
Em. stat.	ܩܛܠܐ	ܩܘܛܠܐ	ܩܘܛܠܢܐ	ܩܘܛܠܘܬܐ

ܥܕܪܐ *a herd.*	ܢܘܩܒܐ *a puncture.*	ܠܘܒܟܢܐ *seizure.*	ܫܘܠܡܘ *folly.*
ܥܒܕܐ *a work.*	ܠܘܩܛܐ *gleaning.*	ܡܟܘܪܢܐ *affiance.*	ܡܠܟܘܬܐ *a kingdom.*
ܦܐ	ܦܐ (and ܠܐ)	ܦܐ	
ܐܣܪܐ *a girdle.*	ܐܘܠܝܬܐ *a howling.*	ܐܣܘܪܐ *a fetter.*	
ܦܝ	ܦܝ	ܥܘ and ܥܝ	ܥܘ and ܥܝ
ܐܡܪܐ *renown.*	ܫܘܠܡܐ *tradition.*	ܪܘܪܒܢܐ *talkativeness.*	ܛܝܒܘ *favor.*
ܥܐ	ܥܐ		ܠܐ and ܥܥ
ܡܐܢܐ *a vessel.*	ܫܘܐܠܐ *a question.*		ܐܦܝܘܬܐ *indecency.*
ܥܘ and ܥܝ	ܥܘ and ܥܝ		ܡܬܚܙܝܢܘܬܐ *appearance.*
ܟܝܢܐ *nature.*	ܒܘܣܡܐ *perfume.*		ܩܢܝܘܬܐ *possession.*
ܪܕܝܐ *a flowing.*	ܕܘܝܪܐ *a dwelling.*		ܠܐ and ܥܐ
ܠܐ and ܥܥ	ܠܐ and ܥܥ		ܨܒܝܘܬܐ *ornament.*
ܗܓܝܐ *meditation.*	ܡܛܝܐ *arrival.*		
ܩܪܝܬܐ *reading.*	ܡܘܠܝܐ *fullness.*		
ܥܥ	ܥܥ		
ܢܝܚܐ *rest.*	ܬܘܟܠܐ *confidence.*		
ܠܐ and ܦܢ	ܠܐ and ܦܝ		
ܢܒܛܐ *a sprout.*	ܛܘܥܝܐ *error.*		

B. USUAL INFINITIVE FORMS OF PEAL AND OF THE OTHER CONJUGATIONS.

Peal	Pael.	Aphel.	Shaphel.
	Usual form and	Usual form and	Usual form and
ܡܶܩܛܰܠ, ܡܶܩܛܳܠ,	ܬܰܩܛܺܝܠ	ܡܰܩܛܳܠ	ܫܰܩܛܳܠ
ܡܶܩܛܽܘܠ	or ܬܰܩܛܽܘܠ	ܡܰܚܫܰܒܬܳܐ *thought.*	ܫܘܚܠܳܦܳܐ *change.*
ܡܰܫܟܒܳܐ *a bed.*	ܬܡܰܠܩܳܐ *flattery.*		ܫܘܥܒܳܕܳܐ *slavery.*
ܡܰܕܒܪܳܐ *a desert.*	ܬܰܥܕܺܪܳܐ *help.*	ܡܰܚܒܬܳܐ *a concussion.*	
ܡܕܚܽܘܝܳܐ *a thrust.*	ܬܰܟܬܽܘܫܳܐ *combat.*		ܫܘܘܚܳܪܳܐ *delay.*
ܬܳܐ	ܬܳܐ	ܬܳܐ	ܬܳܐ
ܡܐܡܪܳܐ *a speech.*	ܬܐܓܽܘܪܬܳܐ *merchandise.*	ܡܚܰܪܒܽܘܬܳܐ *destruction.*	
ܢܳܐ	ܢܳܐ	ܢܳܐ	ܢܳܐ
ܡܰܕܰܥ *insight.*	ܬܰܘܚܠܬܳܐ *despair.*	ܡܰܘܗܰܒܬܳܐ *a gift.*	ܫܘܘܙܳܒܳܐ *deliverance.*
ܢܳܐ	ܘ and ܝ	ܢܳܐ	
ܡܰܦܩܳܢܳܐ *departure.*		ܡܰܣܳܪܳܐ *a saw.*	
ܡܦܽܘܚܳܐ *bellows.*	ܬܰܦܬܽܘܬܳܐ *rubbish.*	ܡܰܪܳܐ *a hoe.*	
ܘ and ܝ	ܐ and ܝ	ܐ (and ܬܳܐ)	ܐ and ܝ
ܡܶܫܡܰܥ *harkening.*	ܬܰܟܣܺܝܬܳܐ *a mantle.*	ܡܰܟܢܫܽܘܬܳܐ *an assembly.*	ܫܘܟܠܳܠܳܐ *conclusion.*
ܐ and ܝ	ܐ and ܢ	ܐ and ܢ	ܐ and ܢ
ܡܰܠܝܳܐ *a drawing off* (of water).	ܬܘܪܺܝܬܳܐ *doctrine.*	ܡܫܰܠܡܳܢܽܘܬܳܐ *conclusion.*	ܫܘܘܕܳܝܳܐ *a promise.*
ܐ and ܬܳܐ			
ܡܰܐܬܺܝܬܳܐ *arrival.*			

C. INFINITIVE FORMS OF THE LESS FREQUENT CONJUGATIONS.

Palel and Palpel.	Pealel.	Pavel and Paiel.
ܙܗܪܝܪܐ *splendor.*	ܦܠܩܠܩܘܬܐ *innocence.*	ܬܘܠܥܐ *a worm.*
ܢܘ and ܢܢ		ܠܐ and ܠܢ
ܢܘܦܢܦܐ *motion.*		ܓܝܣܝܬܐ *a mystery.*
ܢܦ		Pali.
ܛܘܠܛܠܐ *contamination.*		ܬܘܠܗܝܐ *astonishment.*

Parel.	Pamel.	Taphel.
ܫܘܪܗܒܐ *swiftness.*	ܓܘܡܕܪܐ *shame.*	ܬܘܠܡܕܐ *doctrine.*

§ 41. *Denominative Nouns.*

Here belong :

1. Nouns; *a)* without any formative additions, derived from some other nouns, which may be either primitives or derivatives of verbs; e. g. ܢܓܪܐ *a gardener*, from ܓܢܬܐ *a garden;* ܡܠܚܐ *a seaman*, from ܡܠܚܐ *saīt;* *b)* with the formative syllables ܝܐ masc., ܝܬܐ fem., (Patronymics or Gentile Nouns); e.g. ܪܘܡܝܐ *Roman*, ܐܝܣܪܝܠܝܬܐ *Israelitess;* with the falling away of the syllable ܐܘ in names of towns; e. g. ܐܦܣܝܐ *an Ephesian*, from ܐܦܣܘܣ; or Feminine Abstract Nouns, terminating in ܘܬܐ and ܝܬܐ; e.g. ܥܘܠܡܐ *youthfulness*, from ܥܠܡ *a youth;* ܥܘܪܬܐ *blindness*, from ܥܘܪ *blind;* ܪܝܫܝܬܐ *beginning*, from ܪܝܫ *the head, principal;* *c*) diminutives with ܠܐ or ܐܘܠܐ masc. and ܬܝܬܐ fem. attached to the noun; e. g. ܒܪܘܢܐ *a little son*, from ܒܪ; ܐܚܘܢܐ *a little brother*, from ܐܚ; ܒܪܬܘܬܐ *a little daughter* from ܒܪܬ; ܟܠܒܘܬܐ *a young dog*, from ܟܠܒ. Sometimes we find both forms in use; e. g. ܒܪܢܝܐ and ܒܪܢܘܬܐ *a manikin*, from ܒܪ. Diminutives from compound nouns also occur; e. g. ܒܪܢܫܐ from ܒܪܢܫ; also a double formation; e. g. ܒܪܢܫܘܢܐ *a very little man*, ܒܪܬܘܬܘܬܐ *a very little daughter.*

Rem.—Amira (p. 145) mentions a form with the third radical letter doubled, and ܐ inserted between them; e.g. ܟܢܫܐ *a little assembly*, from ܟܢܫ.

2. Adjectives belong here, which are formed; *a*) by affixing the terminations ܝ masc. and ܝܬܐ fem.; e. g. ܪܘܚܢܝ masc. ܪܘܚܢܝܬܐ fem., *spiritual*, from ܪܘܚ; *b*) by affixing the terminations ܝ masc. ܝܬܐ fem.; e. g. ܡܠܟܘܬܢܝ masc.

ܥܠܡܝܐ fem. *corporeal* from ܥܠܡ ; ordinal numerals (see § 50. 3) ; e. g. ܬܠܝܬܝ *the third*, from ܬܠܬ ; *c*) by affixing the terminations ܝܐ masc., ܝܬܐ fem.; e.g. ܐܡܝܐ masc., ܐܡܝܬܐ fem.

Rem.—In respect to the cases under *a*. and *c*. above, Amira remarks (p. 106) that the latter is rather used in metaphorical language, yet he also admits the interchange of the two forms.

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§ 42. *Composite and Exotic Nouns.*

1. The formation of words by composition is more frequent in Syriac than in the other Semitic dialects, (see Michaelis, p. 151 ; Lud. de Dieu, pp. 73, 74). The words most frequently used in forming compounds are ܒܪ *son ;* e. g. ܒܪܢܫ *man,* ܩܠܐ *voice;* ܡܪܝ *sir ;* e.g. ܒܥܠ ܕܒܒ *enemy;* ܣܓܝ *much;* e. g. ܒܥܠ ܒܝܬ *householder;* ܪܫ *principal ;* e. g. ܒܟܪ *firstling;* ܒܝܬ *house ;* e.g. ܒܝܬ ܒܝܪܬܐ *corn-house ;* sometimes ܐܟܠ *eating ;* e. g. ܐܓܢܝ *adversary.* In changing the Concrete idea into the Abstract, either the last part of the compound word only is regarded ; e.g. ܒܥܠ ܕܒܒ *hostility,* or both parts are changed into the feminine ; e. g. ܒܥܠܬ ܒܝܬ *house-holding.* Upon the plural inflection see § 44.

2. The Syrians have introduced many Greek words into their language, and given them either Syriac terminations or permitted them to retain, more or less, the Greek forms. The following are examples ; ܐܓܝܐ ἁγια, ܐܘܢܓܠܝܘܢ εὐαγγελιον, ܐܝܣܓܘܓܐ εἰσαγωγη, ܦܘܪܓܐ πυργος, ܓܐܘܡܛܪܝܐ γεωμετρια, ܗܓܡܘܢ ἡγεμων, ܡܐܠܐ μαλλον, ܡܬܡܛܝܩܐ μαθηματα, ܣܘܠܘܓܝܣܡܐ συλλογισμος. There are some peculiarities

in the formation of these words, for which see § 12. 5. and § 44. Rem. 8. At the time of the Crusades, the Syrians introduced words also from the western languages; e. g. ܦܪܢܓܝ *the Franks*, ܓܪܡܢܝܐ *Germany*, ܐܢܓܠܛܪܐ *England*, ܦܪܝܢܣ *Prince*, ܗܢܪܝ *Henry*, etc.

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§ 43. *Gender of Nouns.*

The Syriac language has but two genders, *masculine* and *feminine*. The latter is distinguished partly by the signification and partly by the form.

1. In respect to the signification, the gender is fixed by the same rules as in Hebrew. Masculines are the names of men, masculine offices, nations, mountains, months and rivers. Feminines are the names of female persons and animals, countries, cities, and members of human and animal bodies, which are found double although they have masculine endings in the plural; e. g. ܪܓܠܝܬ *feet* from ܪܓܠ, etc.

2. In respect to form, the feminine is characterized by the terminations ܬ (ܬܐ), ܬ̈, ܗ, ܐ. But the first of those final syllables, which is particularly used for the formation of feminines from masculines (e. g. ܒܥܝܬܐ *female companion* from ܒܥܐ masc.), must not be confounded with a similar sounding termination of masculines (the emphatic state, § 45, 3) usually given in the lexicons, as the only masculine form in use. To distinguish this fem. form from the masculines, it is usually given with the termination ܬܐ; e. g. ܡܠܟܬܐ *the queen*. The forms with ܗ and ܬ̈ have arisen by apocope from ܬܐ; e. g. ܛܒܘܬܗ *goodness*, ܟܦܬ̈ *beam*. The last of the above mentioned endings ܐ is seldom used; e. g. ܡܢܐ *part*.

Rem.—1. The feminine ending ܐ is generally found in adjectives ; e. g. ܛܒ masc. ܛܒܐ fem. If the word ends with ܐ, this letter is changed into ܗ, and forms ܐ; e. g. ܛܒ masc. ܛܒܐ fem. Gentile nouns and numerals ending with ܝ change that termination into ܝܐ ; e.g. ܐܬܝܘܢܝ masc. ܐܬܝܘܢܝܐ fem. Nouns with ܐ final are masculine when ܠ is a radical letter of the noun ; e. g. ܩܫܐ *bow*, ܟܠܐ *ornament*, ܙܝܬܐ *olive*.

Rem.—2. Many nouns with a masculine ending are feminine or common. They are usually given in the emphatic state (§ 45. 3) ; e. g. ܐܪܟܬܐ *ship*, ܐܘܪܚܐ *way*, ܣܬܐ *rib*, ܐܪܥܐ *earth*, ܐܒܪܝܩܐ *pitcher*, ܒܝܪܐ *well*, ܥܕܪܐ *herd*, ܩܪܒܐ *line of battle*, ܙܒܢܐ com. *time*, ܡܨܐ *leather bottle*, ܚܪܒܐ *sword*, com., ܡܣܬܐ *burden*, ܟܪܟܐ *talent*, ܐܒܢܐ *stone*, ܟܪܣܐ *belly*, ܠܫܢܐ com. *tongue*, ܢܦܫܐ *soul*, ܢܘܪܐ *fire*, ܣܗܪܐ com. *moon*, ܬܪܣܐ *shield*, ܥܬܐ com. *moth*, ܦܪܥܐ *branch*, ܡܛܬܐ *bed*, ܪܘܚܐ com. *wind*, ܕܚܠܬܐ com. *terror*, ܪܩܝܥܐ com. *firmament*, ܫܐܠ *hades*, ܨܕܝܐ *rust*, ܫܡܝܐ com. *heaven*, ܫܡܫܐ com. *sun*, ܫܘܫܢܐ *lily*. Names of animals also are of the common gender ; e. g. ܥܝܪܐ *an ass*, ܓܡܠܐ *a camel* ; also the cardinal numbers from 20 to 100. Greek nouns retain their gender ; e. g. ܣܘܢܗܕܣ συνοδος, ܕܝܬܝܩܐ διαθηκη. In general, those nouns are considered as feminine which come from the feminine of the Hebrew, ending in ת־, and all of those nouns which, in the emphatic state, end in ܬܐ (§ 45. 3).

§ 44. *Number of Nouns.*

There are two numbers in Syriac, the singular and plural. There are, indeed, four dual forms, taken from the Hebrew, ending in ـَيْم (ܬ̈ܪ̈ܥ masc. *two*, ܬ̈ܪ̈ܥܬ fem. *two*, ܡ̈ܐ *two hundred*, and ܡ̈ܨ̈ *Egypt*); but they cannot be considered as a special form of the language. Pairs are usually expressed by the plural, and duality by the numeral *two*.

The plural of masculines is formed by annexing the syllable ـَيْא to the noun sing.; e. g. ܛ̈ܘ̈ܪ̈ܐ *mountains*, from ܛ̈ܘ̈ܪ̈; that of the feminine by ـ̈ (instead of ـ̈ܐ); e. g. ܒ̈ܬ̈ *virgin*, plur. ܒ̈ܬ̈ܐ.

Rem. 1. Plural masculines of derivatives from Verbs ל"ה, ending with ـ̈ and ـ̈ܬ, terminate in ـَيْם; e. g. ܛ̈ܠ̈ܐ *boy*, plur. ܛ̈ܠ̈ܝ̈ܢ; ܡ̈ܕ̈ܝ̈ܢܬ *dwelling*, plur. ܡ̈ܕ̈ܝ̈ܢ. Feminines ending in ـ̈ and ـ̈ܬ take ـ̈ܘ̈ܬ; e. g. ܡ̈ܠ̈ܟ̈ܘ̈ܬ *kingdom*, plur. ܡ̈ܠ̈ܟ̈ܘ̈ܬ: those ending in ـَيْא take ـ̈ܬ; e. g. ܒ̈ܪ̈ܝ̈ܬܐ *creature*, plur. ܒ̈ܪ̈ܝ̈ܬ. Nouns derived from Verbs ע"ע, if the doubled consonant appear again in the plural, take *Linea occultans* under the first of the similar letters; e. g. ܝ̈ܡ̈ܐ from ܝ̈ܡ̈ *sea*, ܥ̈ܡ̈ܐ from ܥ̈ܡ̈ *people*.

Rem. 2. Some masculines form the plural in the same manner as feminines. Here belong: ܐ̈ܣ̈ܝ̈ *physician*, plur. ܐ̈ܣ̈ܝ̈ܐ; ܐ̈ܟ̈ܘ̈ *crib*, plur. ܐ̈ܟ̈ܘ̈ܬ; ܐ̈ܪ̈ܝ̈ *lion*, plur. ܐ̈ܪ̈ܝ̈ܬ; ܐ̈ܬ̈ *place*, plur. ܐ̈ܬ̈ܘ̈ܬ; ܚ̈ܝ̈ܐ *snake*, plur. ܚ̈ܝ̈ܬ; ܦ̈ܪ̈ܕ̈ܐ *mule*, plur. ܦ̈ܪ̈ܕ̈ܬ; ܟ̈ܘ̈ܪ̈ܣ̈ܝ̈ *throne*, plur. ܟ̈ܘ̈ܪ̈ܣ̈ܝ̈ܬ; ܠ̈ܝ̈ܠ̈ܐ *night*, plur. ܠ̈ܝ̈ܠ̈ܝ̈ܬ; ܐ̈ܒ̈ܪ̈ *member*, plur. ܐ̈ܒ̈ܪ̈ܝ̈ܬ; ܪ̈ܥ̈ܝ̈ *herdsman*, plur. (as a part. ـَيْם) ܪ̈ܥ̈ܝ̈ܬ; ܫ̈ܩ̈ܝ̈ *cup-bearer*, plur. ܫ̈ܩ̈ܝ̈ܬ, &c. (Compare *Agrell, Comment. de varietate generis et numeri*, p. 68; and upon the absolute and emphatic states, their form and use, see § 45. 1. 3.)

Rem.—3. The following feminines form the plural like masculines; *a*) by rejecting the feminine ending of the emphatic singular (§ 45. 3), ܐܡܬܐ *ell*, ܐܡܗ̈ܢ; (ܐܢܬܬܐ *woman*, ܢܫ̈ܐ); ܐܫܝܬܐ *wall*, ܐܫ̈ܝܐ; ܓܢܬܐ *garden*, ܓܢ̈ܐ; ܓܘܡܪܬܐ *coal*, ܓܘܡܪ̈ܐ; ܕܩܘܠܬܐ *fig-basket*, ܕܩܘ̈ܠܝܢ; ܕܡܥܬܐ *tear*, ܕܡ̈ܥܐ; ܣܟܬܐ *thorn*, ܣܟ̈ܐ; ܚܛܬܐ *wheat*, ܚܛ̈ܐ; ܟܘܬܐ *window*, ܟܘ̈ܐ; ܠܒܢܬܐ *tile*, ܠܒܢ̈ܐ; ܠܓܬܐ *basin*, ܠܓ̈ܐ; ܡܓܠܬܐ *leaf* (*of paper*), ܡܓ̈ܠܐ; ܡܓܠܬܐ *sickle*, ܡܓ̈ܠܐ; ܡܟܒܘܠܬܐ *sieve*, ܡܟܒܘ̈ܠܐ; ܡܠܬܐ *word*, ܡ̈ܠܐ; ܡܢܬܐ *hair*, ܡܢ̈ܐ; ܡܥܪܬܐ *cave*, ܡܥܪ̈ܐ; ܣܥܪܬܐ *barley*, ܣܥܪ̈ܐ; ܣܦܝܢܬܐ *ship*, ܣܦܝܢ̈ܐ; ܥܢܩܬܐ *cluster* (*of grapes*), ܥܢ̈ܩܐ; ܥܪܩܬܐ *thong*, ܥܪ̈ܩܐ; ܦܓܘܪܬܐ *bridle*, ܦܓܘ̈ܪܐ; ܩܠܦܬܐ *bark*, ܩܠ̈ܦܐ; ܫܓܕܬܐ *almond*, ܫܓ̈ܕܐ; ܫܢܬܐ *year*, ܫܢ̈ܝܢ; ܫܥܬܐ *hour*, ܫܥ̈ܝܢ; ܬܐܢܬܐ *fig*, ܬܐ̈ܢܐ, etc.; *b*) by retaining ܬ; e. g. ܒܙܬܐ *booty*, ܒܙ̈ܬܐ; ܓܥܬܐ *cry*, ܓܥ̈ܬܐ; ܚܙܬܐ *sight*, ܚܙ̈ܬܐ; ܠܘܬܬܐ *noxious means*, ܠܘ̈ܬܬܐ; ܕܐܬܐ *ugliness*, ܕ̈ܐܬܐ; ܕܒܬܐ *care*, ܕ̈ܒܬܐ; ܩܪܬܐ *calling*, ܩܪ̈ܬܐ; ܫܘܚܬܐ *rust*, ܫܘ̈ܚܬܐ (see *Agrell*, *passim*, p. 70. *sq.*)

Rem.—4. Some nouns form a double plural (the feminine form sometimes having a metaphorical meaning); e. g. ܐܒܐ *father*, ܐܒܗ̈ܐ and ܐܒܗ̈ܬܐ; ܚܝܠܐ *army*, ܚܝ̈ܠܐ and ܚܝ̈ܠܘܬܐ; ܚܕܝܐ *breast*, ܚܕ̈ܝܐ and ܚܕ̈ܘܬܐ; ܙܒܢܐ *time*, ܙܒ̈ܢܐ and ܙܒ̈ܢܬܐ (*times, turns in repetition*); ܐܝܕܐ *hand*, ܐܝ̈ܕܝܐ and ܐܝ̈ܕܘܬܐ (*gripe of the hand*); ܝܘܡܐ *day*, ܝܘ̈ܡܐ and ܝܘ̈ܡܬܐ; ܠܒܐ *heart*, ܠܒ̈ܐ and ܠܒ̈ܘܬܐ; ܡܪܐ *lord*, ܡܪ̈ܐ and ܡܪ̈ܘܬܐ; ܢܗܪܐ *stream*, ܢܗܪ̈ܐ and ܢܗܪ̈ܘܬܐ; ܥܐܕܐ *feast*, ܥܐ̈ܕܐ and ܥܐ̈ܕܬܐ; ܥܝܢܐ *eye*, ܥܝ̈ܢܐ and ܥܝ̈ܢܬܐ (*fountain*); ܥܩܒܐ *heel*, ܥܩ̈ܒܐ and ܥܩ̈ܒܬܐ; ܩܪܢܐ *horn*, ܩܪ̈ܢܐ and ܩܪ̈ܢܬܐ (*corner*); ܫܡܐ *name*, ܫܡ̈ܗܐ and ܫܡ̈ܗܬܐ, etc. Some

masculines as in some of the above examples, take ܘ or ܗ between the plural ending and the last radical. Also some *feminines* in ܬܐ take ܘ and ܗ before the plural ending; e.g. ܐܘܡܬܐ *people*, ܐܡܘܬܐ; ܡܢܬܐ *part*, ܡܢܘܬܐ; ܥܠܬܐ *offering*, ܥܠܘܬܐ; ܐܡܐ *mother*, ܐܡܗܬܐ; ܐܡܬܐ *handmaid*, ܐܡܗܬܐ (compare § 49). Sometimes ܝ is inserted; e. g. ܕܒܘܪܬܐ *bee*, ܕܒܘܪܝܬܐ; ܕܘܟܬܐ *place*, ܕܘܟܝܬܐ; ܣܘܣܬܐ *mare*, ܣܘܣܝܬܐ, etc.

Rem.—5. The composites (§42.1) form the plural in such a manner that either; *a*) the last part of the composite is inflected; e.g. ܒܝܬ ܦܘܣܐ *granary*, or; *b*) the first part; e.g. ܒܢܝܢܫܐ *mankind*, or; *c*) both parts; e.g. ܒܢܬܩܠܐ *tattling*.

Rem. 6.—Some words only occur in the plural; e.g. ܡܝܐ *water*, ܚܝܐ *life*, ܐܦܐ *face*, ܕܡܝܐ *worth*.

Rem. 7.—Some singular names (*collectives*) take the plural mark, *Ribui* (§ 6); e. g. ܪܟܫܐ *horses*, ܒܩܪܐ *cattle*, ܥܢܐ *sheep*. Amira (p. 95) also places here ܛܝܪܐ *birds* and ܒܥܝܪܐ *draft-cattle*.

Rem. 8. Greek nouns, without regard to gender, take the Syriac plural ending of masculines in ܐ̈; e. g. ܐܦܝܣܩܘܦܐ ἐπισκοποι, ܦܠܓܓܐ φαλαγγες, ܕܘܓܡܛܐ δογματα. Less frequently do they take the plural terminations of feminines in ܬܐ; e.g. ܡܐܟܢܘܬܐ μηχαναι, ܐܣܛܕܘܬܐ σταδια. Letters which constitute the Greek singular terminations are commonly omitted; but in some instances retained; e.g. ܢܘܡܘܣܐ νομοι from νομος. The plural terminations δες and τες, from ις and ας, are represented by ܕܐ and ܛܐ; e. g. ܩܠܝܕܐ κλειδες from κλεις; ܐܢܕܪܝܛܐ ἀνδριαντες from ἀνδριας. The Syriac often retains the termination of the Greek plural and of the cases, representing the accusative ας (first declension) by ܣ, ܐܣ, ܘܣ and ܐܘܣ; e. g. ܙܘܢܣ ζωνας, ܦܝܐܠܣ φιαλας, ܐܬܝܢܘܣ 'Αθηνας, ܩܢܟܪܐܘܣ Κεγχρεας; οι and ους (second declension) by ܘ and

ܐ; e. g. ܣܛܘܝܟܝ Στωϊκοι, ܦܝܠܝܦܘܣ Φίλιππους; and neuters of this declension by ܐ; e. g. ܩܦܠܝܐ κεφαλαια; the genitive by ܝܐ; e.g. ܐܪܟܝܘܢ ἀρχειων; ες and ας of the third declension are represented by ܣ, ܣ, ܣ and ܣ; e.g. ܩܣܪ Καισαρας, ܦܠܟܣ πλακας, ܝܘܢܣ Ἑλληνας; εις from the singular in ις is represented by ܣ; e.g. ܐܝܪܣܝܣ αἱρεσεις; and the neuters ending in ατα, are represented by ܐ and ܐ; e. g. ܕܓܡܐ and ܕܓܡܬܐ δογματα. Some of these plural endings occur in Latin nouns; e. g. ܐܢܘܢܐ *annonæ;* ܩܣܛܪܐ *castra.* The same is true in respect to Syriac words; e. g. ܓܢܬܐ *garden*, for ܓܢܐ from ܓܢܬܐ (comp. *Agrell Otiol. Syr. p.* 46—49).

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§ 45. *Different Relations (States) of the Noun.*

1. Besides the absolute and construct state of the Hebrew, of which the latter marks the genitive, there is in Syriac and Chaldee, an *emphatic state.* It originally marked the noun with the definite article. It also occurs where we should not expect to find the definite article.

Rem.—The indefinite article is expressed by the absolute state, or by ܚܕ *one.* There are many nouns which never, or very seldom, occur in the absolute state; e. g. ܚܡܐ *heat*, ܣܛܘܬܐ *situation*, ܬܘܪܐ *bull*, ܡܘܬܐ *death*, etc.

2. The construct state; *a*) of nouns masc. sing., does not differ from the absolute state; e. g. ܛܒ *good;* but in the

plural, the ending ـين is changed into ـي; e. g. ܒܪ̈ܝ construct state from ܒܪ̈ܝܢ. Nouns masc., which form the plural by ـين (§ 44.Rem.1), change that termination into ـون; e.g. ܡܠ̈ܟܘ from ܡܠ̈ܟܝܢ; *b*) in the fem. sing., ـا of the absolute state is changed into ـأ; e. g. ܟܬ̈ܒܐ from ܟܬ̈ܒܐ. To the terminations ـة and ـث only ـأ is added; e. g. ܡܠ̈ܟܬ̈ܐ from ܡܠ̈ܟܬ̈ܐ, ܡ̈ܐ from ܡ̈ܐ. In the plural, ـأ is appended instead of ـا; e.g. ܟܬ̈ܒ̈ܐ from ܟܬ̈ܒ̈ܐ.

3. The characteristic of the emphatic state, for both genders and numbers, is final ـܐ (= ה the Hebrew article). This is; *a*) attached to the sing. of nouns masc. with ـْ preceding; e.g. ܥ̈ܡ̈ܐ from ܥ̈ܡ̈ *people*. In the plural the noun masc. takes the termination ـܐ with the falling away of ـون; e. g. ܓ̈ܒ̈ܪ̈ܐ *the men*, (from the constr. state ܓ̈ܒ̈ܪ̈ܘ) from ܓ̈ܒ̈ܪ̈; *b*) in the emphatic state fem. sing. and plur. ـܐ is attached to the construct state. In the sing., ـَ falls away before ـأ; e. g. ܡ̈ܠ̈ܟ̈ܬ̈ܐ from constr. state ܡ̈ܠ̈ܟ̈ܬ̈. In the plural, ـَ is retained before ـأ; e. g. ܡ̈ܠ̈ܟ̈ܬ̈ܐ from ܡ̈ܠ̈ܟ̈ܬ̈.

Rem. 1.—The emphatic state plur. masc. ends in ـܐ in nouns which take ـين in the plural, (§ 44. Rem.1); e. g. ܟ̈ܬ̈ܒ̈ܐ from ܟ̈ܬ̈ܒ̈ܝܢ. Only three nouns take ـܐ instead of ـܐ; viz. ܛ̈ܠ̈ܝ̈ܐ *boys*, ܦ̈ܬ̈ܝ̈ܐ *fragments*, and ܕ̈ܒ̈ܝ̈ܐ *breast*, from the emphat. sing. ܛ̈ܠ̈ܝ̈, ܦ̈ܬ̈ܝ̈, ܕ̈ܒ̈ܝ̈. The emphatic forms ܡ̈ܝ̈ܐ *water*, and ܫ̈ܡ̈ܝ̈ܐ *heaven*, belong here. Buxtorf cites yet a third form, with ـܐ; e. g. Rom. ix. 24. ܥ̈ܡ̈ܐ; 26. ܒ̈ܢ̈ܝ̈ܐ; Ephes. ii. 11. ܐ̈ܡ̈ܐ. But these forms are not recognized by Amira, and the form in ـܐ should perhaps be restored in these cases, as more correct. The following should be noted as irregular emphatic plural forms: ܐ̈ܒ̈ܗ̈ܬ̈ܐ

from ܦܝܪܐ *fruit*, ܦܝܪ̈ܬܐ from ܦܝܪ̈ܐ *odor*, ܚܙ̈ܘܬܐ from ܚܙ̈ܘܐ *sight*, ܒܝܬ̈ܐ from ܒܝܬ̈ *house*, etc.

Rem. 2.—Feminines with masculine endings (§ 43. Rem.2), form the emphatic state like masculines by attaching the termination ܐ; e. g. ܐܪ̈ܥܐ *earth*, emphat. state ܐܪ̈ܥܐ; ܒ̈ܪܟܐ *knee*, emphat. state ܒ̈ܪܟ̈ܬܐ. Before the ending ܐ of the fem. absol., ܐ is inserted and quiesces in ̈; e.g. ܚ̈ܕܘܬܐ from ܚ̈ܕܘ̈ *joy*. Forms with ܐ̈ take ܐ̈. Some words in the emphatic form take ̈ before the last radical; e. g. ܡ̈ܟ̈ܠ̈ܬܐ from ܡ̈ܟ̈ܠ̈ *food*. Feminines which are formed from masculines, like ܒ̈ܥ̈ܝ̈ܬܐ from ܒ̈ܥ̈ܝ̈, and especially adjectives, form the emphatic state fem., by affixing the syllable ܬܐ to the masc. absol.; e. g. ܛ̈ܒ̈ܬܐ (from ܛ̈ܒ̈ masc). Adjectives in ܐ change this termination into ܝ̈ܐ; e.g. ܛ̈ܒ̈ܝ̈ܐ from ܛ̈ܒ̈ *dull*. Those in ܝ̈ take ܐ after ܐ; e. g. ܚ̈ܢ̈ܝ̈ܦ̈ܐ from ܚ̈ܢ̈ܦ̈ *compassionate*. In the emphat. state plur., some words change ܐ before ܐ into ̈; e. g. ܥ̈ܨ̈ܐ from ܥ̈ܨ̈ *sheep*. Some take ̈; e. g. ܟ̈ܬ̈ܐ from ܟ̈ܬ̈ *part*. Others insert ܐ; e. g. ܡ̈ܟ̈ܗ̈ܪ̈ܬܐ from ܡ̈ܟ̈ܗ̈ܪ̈ *bundle*.

Rem. 3.—The emphatic form is found even before the genitive, which is formed by ̈; e. g. ܥ̈ܒ̈ܕ̈ ̈ܡ̈ܠ̈ܟ̈ *servant of the king* (vid. Syntax, § 73).

Table of the Different Relations (States) of the Noun.

(§§ 45 and 48).

MASCULINES.

A. Nouns of one and two syllables with immutable vowels. (Decl. 1. § 48).

Plural.			*Singular.*		
emphat.	constr.	absol.	emphat.	constr. and absol.	
ראשא	ראשי	ראשין	רישא	ריש	*Head.*
מאנא	מאני	מאנין	מאנא	מאן	*Vessel.*
גנבא	גנבי	גנבין	גנבא	גנב	*Thief.*
מזהרתא	מזהרתי	מזהרתין	מזהרתא	מזהר	*Herb.*
נזירא	נזירי	נזירין	נזירא	נזיר	*Nazarite.*
עממיא	עממי	עממין	עמא	עם	*Nation.*

B. Nouns in which — and — of the ultimate syllable fall away, but the vowel of the penultimate is retained (Decl. II).

כספא	כספי	כספין	כסף	כסף	*Talent.*
סהדותא	סהדותי	סהדותין	סהדותא	סהדות	*Witness.*
אידא	אידי	אידין	אידא	איד	*Hand.*
מדבחא	מדבחי	מדבחין	מדבחא	מדבח	*Altar.*

C. Nouns in which ◌̂ (in gutturals ◌̇) of the ultimate syllable falls away, and the vowel ◌̇ appears over the antepenultimate radical consonant. (Decl III).

ܡܝܬܐ ܡܝܬ̈ܐ ܡܝܬ̈ܝ ܡܝܬ̈ܢ ܡܝܬ̈ܐ ܡܝܬ̈ܐ (*One dead*).

D. Segholate forms, which begin with a vacant consonant, over which the original ◌̇ or ◌̂ reappears in inflection, or ◌ܐ̂ is assumed in their stead (Decl. IV).

ܡܠܟܐ	ܡܠܟ̈ܢ	ܡܠܟ̈ܝ	ܡܠܟ̈ܐ	ܡܠܟ	*King.*
ܥܓܠܐ	ܥܓ̈ܠ̈ܐ	ܥܓ̈ܠ̈ܝ	ܥܓ̈ܠ̈ܐ	ܥܓ̈ܠ	*Beck.*
ܩܕܝܫܐ	ܩܕ̈ܝ̈ܫ̈ܐ	ܩܕ̈ܝ̈ܫ̈ܝ	ܩܕ̈ܝ̈ܫ̈ܐ	ܩܕ̈ܝ̈ܫ	*Holiness.*
ܡܪܢܐ	ܡܪ̈ܢ̈ܐ	ܡܪ̈ܢ̈ܝ	ܡܪ̈ܢ̈ܐ	ܡܪܢ	*Master.*
ܝܘܡܐ	ܝܘ̈ܡ̈ܐ	ܝܘ̈ܡ̈ܝ	ܝܘ̈ܡ̈ܐ	ܝܘܡ	*Day.*
ܥܝܢܐ	ܥܝ̈ܢ̈ܐ	ܥܝ̈ܢ̈ܝ	ܥܝ̈ܢ̈ܐ	ܥܝܢ	*Eye.*
ܛܡܐܐ	ܛܡ̈ܐ̈ܐ	ܛܡ̈ܐ̈ܝ	ܛܡ̈ܐ̈ܐ	ܛܡܐ	*Impure.*

E. Nouns derived from Verbs ״ל ending with ◌ܐ̂, ◌ܗ, ◌ܝ̇, in which ◌ܐ passes into ◌ܗ and is movable as in both the other forms (Decl. V).

ܪܥܝܐ	ܪܥ̈ܝ̈ܐ	ܪܥ̈ܝ̈ܝ	ܪܥ̈ܝ̈ܐ	ܪܥܝ	*that grazes.*
ܪܥܝܐ	ܪܥ̈ܝ̈ܐ	ܪܥ̈ܝ̈ܝ	ܪܥ̈ܝ̈ܐ	ܪܥܝ	*Herdsman.*
ܡܫܬܩܐ	ܡܫ̈ܬ̈ܩ̈ܐ	ܡܫ̈ܬ̈ܩ̈ܝ	ܡܫ̈ܬ̈ܩ̈ܐ	ܡܫܬܩ	*Abandoned.*
*	*	*	ܢܝ̈ܚ̈ܐ	ܢܝ̈ܚ	*Rest.*
ܐܣܝܪܐ	ܐܣ̈ܝ̈ܪ̈ܐ	ܐܣ̈ܝ̈ܪ̈ܝ	ܐܣ̈ܝ̈ܪ̈ܐ	ܐܣܝܪ	*Prisoner*

FEMININES.

A. Nouns with immutable vowels (ـَـ, ـِـ, etc.) before the ending ـَـ (Decl. I).

ܒܬܘܠܬܐ *Virgin*, ܟܠܬܐ *Bride*, ܩܪܝܬܐ *City*.

Plural.			*Singular.*		
emphat.	constr.	absol.	emphat.	constr.	absol.
ܒܬܘܠܬܵܐ	ܒܬܘܠܬ	ܒܬܘܠܳܬ	ܒܬܘܠܬܵܐ	ܒܬܘܠܬ	ܒܬܘܠܬ
ܟܠܬܵܐ	ܟܠܬ	ܟܠܳܬ	ܟܠܬܵܐ	ܟܠܬ	ܟܠܬ
ܩܪܝܬܵܐ	ܩܪܝܬ	ܩܪܝܳܬ	ܩܪܝܬܵܐ	ܩܪܝܬ	ܩܪܝܬ

B. Nouns, whose final syllable begins with two consonants, which, in the emphat. state sing. have ـَـ or ـٰـ inserted between them (Decl. II).

ܐܪܡܠܬܐ *Widow*, ܪܟܒܐ *Chariot*, ܐܪܥܐ *Alms*.

ܐܪܡܠܬܵܐ	ܐܪܡܠܬ	ܐܪܡܠܳܬ	ܐܪܡܠܬܵܐ	ܐܪܡܠܬ	ܐܪܡܠܬ
ܪܟܒܵܐ	ܪܟܒ	ܪܟܳܒ	ܪܟܒܵܐ	ܪܟܒ	ܪܟܒ
ܐܪܥܵܐ	ܐܪܥ	ܐܪܥ	ܐܪܥܵܐ	ܐܪܥ	ܐܪܥ

C. Nouns, in whose emphat. state, the vowel of the first syllable is moved forward to the second vacant consonant (Decl. III).

ܒܥܠܐ *Partner*, ܬܘܪܐ *Cow*.

ܒܥܠܵܐ	ܒܥܠ	ܒܥܶܠ	ܒܥܠܵܐ	ܒܥܠ	ܒܥܠ
ܬܘܪܵܐ	ܬܘܪ	ܬܳܪ	ܬܘܪܵܐ	ܬܘܪ	ܬܘܪ

D. Derivatives of Verbs ל״ה ending in ـاه and ـوه, whose ـه and ـو in the emphat. state sing. quiesce in ـא and ـה (Decl. IV).

ܚܛܝܬܐ *Blame*, ܒܥܝܪܐ *Animal*, ܛܠܝܐ *Girl*.

ܚܛܝܬܐ	ܚܛܝܬ	ܚܛܝܬ	ܚܛܝܬܐ	ܚܛܝܬ	ܚܛܝܬ
ܒܥܝܪܐ	ܒܥܝܪ	ܒܥܝܪ	ܒܥܝܪܐ	ܒܥܝܪ	ܒܥܝܪ
ܛܠܝܐ	ܛܠܝ	ܛܠܝ	ܛܠܝܐ	ܛܠܝ	ܛܠܝ

E. Derivatives of Verbs ל״ה ending in ـה and ـא (ـܐ), beginning with two consonants, and having ـו and ـه movable in the plural (Decl. V).

ܫܪܝܬܐ *Thing*, ܡܟܫܐ *Plague*, ܒܪܝܬܐ *Creature*. ܒܥܝܬܐ *Request*, ܦܘܪܫܐ *Part*, ܫܘܠܛܢܐ *Dominion*.

ܫܪܝܬܐ	ܫܪܝܬ	ܫܪܝܬ	ܫܪܝܬܐ	ܫܪܝܬ	ܫܪܝܬ
ܡܟܫܐ	ܡܟܫ	ܡܟܫ	ܡܟܫܐ	ܡܟܫ	ܡܟܫ
ܒܪܝܬܐ	ܒܪܝܬ	ܒܪܝܬ	ܒܪܝܬܐ	ܒܪܝܬ	ܒܪܝܬ
ܒܥܝܬܐ	ܒܥܝܬ	ܒܥܝܬ	ܒܥܝܬܐ	ܒܥܝܬ	ܒܥܝܬ
ܦܘܪܫܐ	ܦܘܪܫ	ܦܘܪܫ	ܦܘܪܫܐ	ܦܘܪܫ	ܦܘܪܫ
ܫܘܠܛܢܐ	ܫܘܠܛܢ	ܫܘܠܛܢ	ܫܘܠܛܢܐ	ܫܘܠܛܢ	ܫܘܠܛܢ

§ 46. *Nouns with Suffixes.*

The noun, in taking suffixes (see § 16. 2. B. and table of suffixes, § 16), undergoes the following changes:

1. In masculines; *a*) the suff. in the sing., is attached to the emphatic state, with the falling away of ـُ; e. g. ܡܠܟܐ (from ܡܠܟ), with the suffix ܡܠܟܗ. In decl. I. III. IV. V. (§ 48. A) the radical vowels are not changed. In nouns of decl. II., the final vowel of the absolute state ـَ or ـַ, reappears before the suffix of the 1 sing. and 2 and 3 plural; e. g. ܟܬܒ, emphat. ܟܬܒܐ, with suffix ܟܬܒܗ; ܫܡܝܐ, emphat. ܫܡܝܐ, with suffix ܫܡܝܗ. So also monosyllabic nouns, which lose ـَ or ـַ in the emphatic state, take it again before the suffix of the 1 sing. and 2 and 3 plur.; e.g. ܦܘ, emphat. ܦܘܐ, with suffix ܦܘܗ, ܦܘܟ (ܦܘ from ܦܐ), etc. In nouns, derived from Verbs ל״ה ending in ـَ, emphat. state ـָ (Decl. V), ـه before the suffix of the 1 sing., 2 and 3 plur., quiesces in ـ; e. g. ܓܠܝ, ܓܠܝܗ from ל״ה, emphat. ܓܠܝܐ; but before the other suffixes ـه is movable; e. g. ܓܠܝܟ, ܓܠܝܗ; (and according to Syriac grammarians, ـه is movable even before the suffix 1 sing; e.g. ܓܠܝܢ). The same is true also of nouns ending with ـֶה (passive participles of Pa. Aph. and Shaph. of Verbs ל״ה, §32.1, §48 masculines, Decl. V); e.g. ܡܫܩܝܐ, ܡܫܩܝ (ܡܫܩܐ) from ܫܩܐ *drink*. These nouns with suffixes of the 1, sing. are pronounced like the absol. state; e. g. ܡܫܩܐ *my drink*, (ܟܘܪܣܝ *my throne* from ܟܘܪܣܝܐ is an exception). Here belong all the emphatic forms ending with ـَ, having a vacant consonant preceding, excepting ܡܪܝ *master*, which with a suffix is as follows: ܡܪܝ, ܡܪܟ, ܡܪܗ, ܡܪܝܐ, etc. Finally, in emphatic nouns ending in ـَ, having a vowel preceding, the general rule is followed; e.g. ܐܬܘܬܐ *reflection*,

with suffix ـــــ, or ـــــ *creator*, with suff. ـــــ, ـــــ. The same is true of nouns with ـــ for ـــ; e. g. ـــــ with suff. ـــــ, ـــــ, ـــــ, etc., plur. ـــــ, ـــــ. But in cases where the termination ـــ does not stand for ـــ, as in ـــــ, ـ takes Lin. occul. in suff. 1 sing. and 2 and 3 plur.; e. g. ـــــ, ـــــ, etc. In the other suff., and in the plur. with suff., the vowel of ـ is thrown back upon the preceding vacant consonant; e. g. ـــــ, ـــــ, plur. ـــــ, ـــــ, etc.

b) Plural suffixes in the masc. are attached to the construct form (§ 45. 2. *a*) with which the suff. 1 sing. forms a crasis; e. g. ـــــ. In the sing. masc., however, ـــ passes into ـــ; e. g. ـــــ (also ـــــ = Germ. aü (Engl. oi, *nearly*), according to *Lud. de Dieu*, p. 160, but not according to Amira); and in the 3 fem. ـــ before ـــ passes into ـــ; e. g. ـــــ (§ 16. B). Plural nouns with ـــ, attach the suffix to the construct form ending in ـــ; e. g. ـــــ with suff. ـــــ, ـــــ. So also in the emphatic ending with ـــ; e.g. ـــــ, ـــــ (see Lud. de Dieu, p. 163). Also plurals with ـــ; e.g. ـــــ, with suff. ـــــ and ـــــ, and those plurals which, with the suffix of 1 sing., differ from the sing. with the same suff. only by taking Ribui; e.g. ـــــ *drink*, with suff. ـــــ; plur. emphat. ـــــ with suff. ـــــ and ـــــ *my drinks*.

Rem. 1.—Collective nouns sing. with Ribui, take the suff. sing.; e.g. ـــــ with suff. ـــــ, ـــــ. Only ـــــ takes the suff. plur.; e. g. ـــــ. Amira p. 213, supposes that ـــــ with both suffixes belongs here.

Rem. 2. ܐܰܒ݂ *father*, ܐܰܚ݂ *brother*, ܚܡܳܐ *father-in-law*, are formed anomalously. The first two, with the suff. of the 1 sing., change ـــ into ـــ; e. g. ܐܰܒ݂ܳܝ. The last takes ـــ; e.g. ܚܡܳܝ. Final ܐ before the other suffixes is changed into ܗ; e. g. ܐܰܒ݂ܗ݂ܝ, ܐܰܒ݂ܗ݂ܘܢ, ܐܰܒ݂ܗ݂ܳܬ݂ܐ, ܐܰܒ݂ܗ݂ܳܬ݂ܟ, ܐܰܒ݂ܗ݂ܳܬ݂ܝ, etc.

2. In Feminines; *a*) the suffix in the sing. is attached to the form of the emphat. state with a union vowel preceding; e.g. ܐܰܪ݂ܡܰܠ݂ܬ݂ܳܐ from ܐܰܪ݂ܡܰܠ݂ܬ݂ *widow*, emphat. state ܐܰܪ݂ܡܰܠ݂ܬ݂ܳܐ. The suffixes of the 1 sing. and of the 2 and 3 plur. are attached to the construct state without the union vowel, to avoid the concurrence of three vacant consonants; e. g. ܒ݂ܰܪ݂ܬ݂ܝ from ܒ݂ܰܪ݂ܬ݂, constr. state ܒ݂ܰܪ݂ܬ݂.

Rem.—From ܪ݂ܰܒ݂ܬ݂ܳܐ (emphat. state) *mistress*, is found ܪ݂ܰܒ݂ܬ݂ܳܬ݂ܐ. In ܪ݂ܰܒ݂ܬ݂ *daughter*, constr. state, ܪ݂ܰܒ݂ܬ݂ with the suff. of the 1 sing., ـــ moves forward from the first to the second consonant; e. g. ܒ݂ܰܪ݂ܬ݂ܝ. It should be remarked that the letter marked with Linea occultans is to be pronounced, if the above suffix occur; e. g. ܒ݂ܰܥ̱ܠ݂ܬ݂ with suff. ܒ݂ܰܥ̱ܠ݂ܬ݂ܟ, ܪ݂ܰܒ݂ܬ݂ with suff. ܒ݂ܰܪ݂ܬ݂ܝ. Amira asserts (p. 190) that the laterSyrians have the form. ܒ݂ܰܥ̱ܠ݂ܬ݂ܳܐ, etc.

b) In the plural, feminines take singular suffixes; e. g. ܒ݂ܰܢ݂ܳܬ݂ܟ, ܒ݂ܰܢ݂ܳܬ݂ܝ, etc.

Rem.—In respect to the cardinal numbers (§ 50. 2), it should be remarked that they take both the sing. and plur. suffixes, forming with the first, possessive pronouns, and with the last, demonstrative pronouns; e.g. ܥܰܣ̱ܪ݂ܬ݂ܟ *his ten*, ܬ̈ܪ݂ܬ݂ܰܝ̈ܗ݂ *those two*, ܬ̈ܪ݂ܬ݂ܰܝ̈ܗ݂ *those two*, ܬ̈ܠ݂ܬ݂ܰܐ̈ܗ݂ *those three*.

§ 47. *Declension of Nouns in General.*

Nouns are varied in respect to inflection (§§44.46) according to their form, either with or without any vowel changes. Thus they are divided into two principal classes, viz.; those with immutable and with mutable vowels. The latter class, on account of its diversities, may be arranged under several paradigms, and together with the former class, takes the place of the declensions of the western languages (comp. § 48).

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§ 48. *Exhibition of Nouns according to Declension.*

A. Masculines.

Decl. I.—This includes all monosyllabic nouns as well as those having more syllables than one, with immutable vowels (ܝ, —, ܘ, ܘ,) e. g. ܪܝܫ *head*, ܡܪ *master*, ܡܚܘܫ *lean*, ܓܘ *midst*, ܦܘܠܓ *partition*, ܐܝܠܝܕ *native.* To the latter class belong likewise those nouns whose penult. syllable is either a close one ; e. g. ܓܪܕܘܬ *herbage*, (gentile nouns with ܝ—; e. g. ܢܨܪܝ *Nazarite*), or such as would have a close penult syllable, if the Syrians employed duplication of letters (= *Dagh. forte*); e. g. ܓܢܒ *thief.*

Rem.—Here also belong nouns derived from ܥܥ Verbs with —, which in the plural, double the final radical letter, and mark the first of the two doubled letters with Lin. occult. ; e. g. ܥܡ *nation*, plur. ܥܡܡܝܢ. But monosyllabic nouns having ܘ and ܝ, and in the emphat. state, which change — and — into —, belong to segholate forms (Decl. IV); e.g. ܝܘܡ *day*, emphat. state ܝܘܡܐ ; ܥܝܢ *eye*, emphat. state ܥܝܢܐ ; as do those also in which under the same circumstances ܘ is transposed ; e. g. ܩܘܕܫ *holiness*, emphat. state ܩܘܕܫܐ. In ܥܠܝܡ *young man*, ܓܕܝ *kid*, and ܦܪܕܝܣ *paradise*, — falls away in the inflection and ܝ with — preceding, forms *ai* ; e. g. emphat. state ܥܠܝܡܐ, etc.

Decl. II. This includes nouns, with ◌ and ◌, which have two consonants; e.g. ܫܡܐ *name*, or two syllables, of which the penult.is either a mixed one as in ܟܬܝܒܐ (part. pass. Aph.), ܟܒܝܪ *mighty;* or whose middle radical must be doubled; e.g. ܟܟܪ *a talent;* ܨܦܪ *sparrow;* or has an immutable vowel; e.g. ܥܠܡ *eternity;* ܣܗܕ *witness;* ܓܠܓܠ *wheel.* In these nouns, the vowel of the final syllable falls away, excepting in the sing. before the suff. of the 1 sing. and before the 2 and 3 plur.; e. g. emphat. state ܟܬܒܐ with suff. ܟܬܒܗ, ܟܬܒܟ, and ܟܬܒܗܘܢ.

Rem.—Here belongs also ܐܝܕ *hand*, emphat.state ܐܝܕܐ; plur.,ܐܝܕܝ, etc. Forms also like ܟܪܟܐ *altar*, and ܟܪܟܐ belong here, which take a new syllable with ◌ over the first radical letter in consequence of an accumulation of consonants; e. g. ܟܪܟܐ (see § 15. 4). The following are examples: ܟܪܢܫ *morning*, ܟܬܚܐ *opening*, etc. From ܟܢܫ *fountain*, appears the emphat. state ܟܢܫܐ, plur. ܟܢܫܬܐ.

Decl. III. To this belong those nouns, which, throughout their inflection, lose ◌ (before gutt. ◌) of the final syllable; but take ◌ as a helping vowel over the antepenultimate radical consonant, viz.; in participles Ethpe.; e. g. ܡܝܬ *dead*, emphat. state ܡܝܬܐ.

Decl. IV. Here are to be enumerated all nouns which correspond with Hebrew segholate forms (see Gesen. Lehrgeb. p. 568 sq). Such for the most part in Syriac, are monosyllabic nouns which begin with a vacant consonant, and have for their characteristic vowel ◌ or ◌, which appears first in the emphat. state over the first radical. In this form the noun remains unchanged throughout its formations. They may as in Hebrew, be divided into derivatives of verbs with and without gutturals, and derivatives of ܐ̈ and ܢ̈ Verbs.

A) To the first class belong forms like ܡܠܟܐ *king*, emphat. state ܡܠܟܐ; ܟܬܒ *book*, emphat. state ܟܬܒܐ; ܝܠܕ *child*, emphat. state ܝܠܕܐ; with suff. ܡܠܟܬܗ, ܟܬܒܗ, ܝܠܕܝ. To the form with Hholem in Hebrew corresponds ܩܘܕܫ *holiness*, emphat. state ܩܘܕܫܐ; ܒܪܟ *knee*, emphat. state ܒܘܪܟܐ (comp. § 15. 2. B. b). The same applies :

B) In forms with gutturals; e.g. ܥܒܕ *slave*, emphat. state ܥܒܕܐ; ܡܪܐ *master*, emphat. state ܡܪܝܐ. Here belong also emphat.forms like ܐܪܥܐ *earth*, ܐܪܙܐ *cedar*, ܐܟܠܐ *food*, ܐܘܪܚܐ *way*.

C) Finally, derivatives of Verbs ܥܕ and ܫܕ lose ـܝ or ـܐ belonging to the middle quiescent radicals ܝ or ܘ. In connection with ـܐ, ܝ and ܘ form the dipthongs *ai* and *au* ; e.g. ܥܝܢ *eye*, emphat. state ܥܝܢܐ; ܚܘܒ *guilt*, emphat.state ܚܘܒܐ (ܒܝܬ constr. state, *house*, emphat. ܒܝܬܐ).

Rem.—The following forms take ـܬ, viz. : ܒܣܪ *flesh*, ܓܢܒ *side*, ܥܠܒ *counsel*, and the emphat. forms ܐܒܠܬܐ *mourning*, ܝܡܬܐ *sea*, ܐܕܪܬܐ *threshing floor*, ܐܬܬܐ *ship*, ܐܡܪܬܐ *lamb*; from ܐܬܐ, etc. Some words which would in Hebrew, take Pattah, in Syriac, take ـܐ; e.g. ܪܓܠ *foot*, emphat.state ܪܓܠܐ, etc. ܐ is considered as a guttural when at the end of ܛܡܐ *impure*, emphat. state ܛܡܝܐ, plur. absol. ܛܡܐܝ, constr. ܛܡܝ̈ܬ, emphat. ܛܡܝ̈ܬܐ; and in the emphat. form ܣܥܪܐ, plur. ܣܥܪܐ (also ܣܥܪ̈ܐ) from the absolute form ܣܥܪ *grass*.

Decl. V. Here belong derivatives (mostly participles and infinitives) of Verbs ܠ̈ (comp. § 40.) ending in ـܐ, ـܗ and ـܐ. The distinguishing characteristic is, that ܐ is changed into ܗ, and is movable as well as both the other endings in the emphat. state sing. and before the suffixes with the union vowel; e.g. ܒܢܝ emphat. state ܒܢܝܐ, with suff. ܒܢܝܗ. But before the suff. of the 1 sing. and 2 and 3 plur. ܐ quiesces in

—; e. g. ܡܠܟܐ. The same is true in the plur. which ends with ـܝ (§ 44. Rem. 1) with the falling away of ܐ; e.g. ܡܠܟ̈ܝ. The suffix is attached to the emphatic state ending with ـܝ as well as to the constr. state ending with ـܝ. In respect to the changes of the vowels, it should be remarked that the form with ـܐ takes ـܝ in the emphatic state, if it be a monosyllable and begin with a vacant consonant; e. g. ܒܝܬܐ from ܒܝܬ *revealed.* In words of two or more syllables the preceding vowel remains unchanged; e. g. ܟܬܒܐ from ܟܬܒ, ܡܠܟܐ from ܡܠܟ̈ܝ. Monosyllabic nouns with ـܗ mute likewise retain their vowels; e.g. ܚܙܐ from ܚܙܐ *wine.* Finally nouns ending with ـܐ (part. pass. of Pa. and Aph. see § 32. 1), lose ـܝ in the emphat. state sing.; e. g. ܡܫܬܠܚܐ from ܡܫܬܠܚ *abandoned;* but ـܝ appears again in the emphat. state plur.; e. g. ܡܫܬܠܚܝ.

Rem.—From monosyllabic nouns ending with ـܐ we find forms with —; e. g. ܚܛܐ (Matt. vi. 4) from ܚܛܐ. Also from ܐܒ we have the plur. emphat. ܐܒ̈ܝ as though from ܐܒ. Here belongs also ܐܒ̈ܝ from the obsolete form ܐܒ, constr. state plur. ܐܒ. The part Pe. act. differs from the noun of the same form by being inflected as usual, while the noun, in the plur. takes the form of feminines of decl. IV., and ܐ is changed into ܐ movable with ـܝ preceding; e.g. ܪܥܝ *pasturing*, plur. ܪܥ̈ܝܬ, constr. ܪܥ̈ܝܬ, emphat. ܪܥ̈ܝܬܐ; ܪܥܝ *herdsman*, on the contrary, becomes in the plur. ܪܥ̈ܝ, ܪܥ̈ܝ, ܪܥ̈ܝ. From ܡܪܝ *master*, both forms of the plur. occur; the latter form in ܟܘܪܣܝ *throne.* The noun ܢܒܝ *prophet*, in the plur., contracts ـܝ and ܐ into ـܝ, ܢܒܝ; while the adjective ܥܒܝ takes yet another ܐ, emphat. ܥܒܝܐ, plur. ܥܒܝ̈ܐ, ܥܒܝ̈ܐ, ܥܒܝ̈ܐ.

B. Feminines.

Decl. I. This includes all the Feminines ending with ܬܐ, which have an immutable vowel in the penult syllable. In this case the penult syllable has either a vowel with a letter quiescing in it; e. g. ܒܬܘܠܬܐ *virgin*, or the noun is a derivative of Verbs ܥܥ, in which case in the plural, the first of the duplicate radicals reappears, and takes Linea occultans; e.g. ܥܠܬܐ (also ܥܠܠܬܐ) *pretense* from ܥܠܠ; ܟܠܬܐ *bride*, plur. ܟܠܠܢ. The suff. of the 1. sing. is appended to the constr.state without the union vowel; e. g. ܒܬܘܠܬܝ. The suff. in other persons is joined with the form of the emphat. state; e. g. ܒܬܘܠܬܟ, etc. (comp. § 46. 2).

Rem.—From ܟܘܛܝܢܐ *waistcoat*, appears the plur. ܟܘܛܝܢܝܢ as if from ܟܘܛܝܢܝܐ or ܟܘܛܝܢܝܢ. Some forms with final ܢܐ take Linea occult. in the emphat. state under ܢ; e.g. ܡܕܝܢܐ *city*, emphat. state ܡܕܝܢܬܐ; or ܢ falls entirely away as in ܐܚܪܢܐ *another*, emphatic state ܐܚܪܬܐ.

Decl. II. Here belong all nouns fem. whose final syllable begins with two consonants. They have the peculiarity, that between these two consonants, in the emphat. sing., — or — is inserted. This vowel is determined by the vowel belonging to corresponding masculine terminations; e. g. ܐܪܡܠܐ *widow*, (from ܐܪܡܠܐ masc.), emphat. state ܐܪܡܠܬܐ; ܟܠܒܐ (from ܟܠܒܐ masc.), emphat. state ܟܠܒܬܐ; before gutturals — is always the vowel inserted between the two consonants in the emphat.; e.g. ܦܪܚܐ *fowl*, emphat. state ܦܪܚܬܐ. In the reception of suffixes this declension agrees with decl. I; e. g. ܐܪܡܠܬܝ, ܐܪܡܠܬܗ, ܟܠܒܬܝ and ܟܠܒܬܗ.

Rem.—Some insert ܘ; e. g. ܡܦܠܐ *fall*, emphat. ܡܦܘܠܬܐ. So too ܬܕܡܘܪܬܐ *wonder*, ܬܚܒܘܒܬܐ *love*.

Decl. III. This includes those nouns fem. whose vowel of the first syllable is moved forward, in the emphat. state to

the second vacant consonant; e. g. ܒܥܝܬܐ *female companion*, emphat. ܒܥܝܬܐ; ܬܘܪܐ *cow*, emphat. ܬܘܪܬܐ. Nouns of this class, taking a suff. in the sing., are treated like nouns in decl. I. and II.

Rem. — Some nouns have several emphatic forms. Thus ܙܕܩܐ *alms*, has three emphatic forms; e. g. ܙܕܩܐ, ܙܕܩܐ, ܙܕܩܐ. In the same manner also are inflected ܩܘܪܒܢ *offering*, ܕܚܠܬܐ *terror*, ܐܢܬܬܐ *woman*, ܕܕܬܐ *fear*, etc. The following contractions in the emphat. state should be mentioned: ܚܕܬܐ for ܚܕܬܬܐ *new*, ܓܦܬܐ for ܓܦܢܬܐ from ܓܦܢܐ *vine*, ܐܬܬܐ for ܐܬܝܬܐ from ܐܬܐ *brick*.

Decl. IV. This includes fem. derivatives of Verbs ל״ה ending in ܬ and ܐ. It should be remarked in reference to them that the immutable vowel of the penult syllable is retained, and ـܶ and ـܵ, in the emphat. state sing., quiesce in ـ̄ and ـ̂; e. g. ܡܫܘܒܬܐ from ܡܫܘܒܐ *reproach*, ܒܗܡܬܐ from ܒܗܡܐ *animal*. If the masc. be monosyllabic the vowel of the first syllable falls away; e. g. ܛܠܝܬܐ from ܛܠܝܐ *girl*, (ܛܠܐ masc.). But in the constr. state, and in all the plurals, ـܶ and ـܵ are movable; e. g. ܡܫܘܒܬܐ, ܒܗܡܬܐ, ܛܠܝܬܐ, plur., ܡܫܘܒܶ, etc.

Rem.—Here belongs also the participle act. of Pa. and Aph.; but the fem. participle pass. in the same conjugations, ending, in the masc., with ـܺ, takes ـ̄ instead of ـ̆ in the emphat. state. With this vowel ـܶ forms the dipthong *ai*; e. g. ܡܟܝܠܐ, emphat. ܡܟܝܠܬܐ from ܡܟܝܠ.

Decl. V. To this belong mostly monosyllabic derivatives of Verbs ל״ה ending with ـ̂ and ـ̆ (some end in ܐ), which begin with two consonants; e. g. ܡܫܬܐ *calamity*, ܒܪ̆ *creature*. Also dissyllabic nouns belong here with immutable

vowels in the penult syllable; e.g. ܢܨܚܐ *victory*, ܬܘܕܝܐ *thanks*, whose ܘ and ܝ quiesce, throughout in the sing. But in the plur. where ܘ and ܝ are movable, some nouns (derivatives of Pa.) take ◌̈ after the second radical letter; e. g. ܩܛܠܐ *entreaty*, plur. ܩܛ̈ܠܐ, ܩܛ̈ܠܝ, ܩܛ̈ܠܬܐ. Nouns ending with ܬ belong here, which in the plur. take ܐ with the falling away of ܬ; e. g. ܩܘܪܒܢܐ *offering*, plur. ܩܘܪ̈ܒܢܐ, ܩܘܪ̈ܒܢܝ, ܩܘܪ̈ܒܢܬܐ. Other nouns (derivatives of Pe.) take ◌̈ after the first radical letter; e.g. ܕܡܘܬܐ *resemblance*, plur. ܕ̈ܡܘܬܐ, ܕ̈ܡܘܬܝ, ܕ̈ܡܘܬܬܐ; or with gutturals following, they take ◌̈; e. g. ܦܥܡܐ *blow*, plur. ܦ̈ܥܡܐ, etc.

Rem.—The same peculiarity of taking a new vowel is found also in ܫܘܠܛܢܐ *authority*, plur. ܫ̈ܘܠܛܢܐ, etc.; ܛܠܝܐ *sheep*, plur. ܛ̈ܠܐ and ܡܐܐ *a hundred*, plur. ܡ̈ܐܐ as if from ܛܠܐ and ܡܐ. So also in some nouns which are not derivatives of ܠ״; e. g. ܦܠܓܐ *partition*, plur. ܦ̈ܠܓܐ; ܣܗܕܘܬܐ *testimony*, plur. ܣ̈ܗܕܘܬܐ, and even ܒܝܬܐ, ܒ̈ܝܬܐ, besides ܒ̈ܬܐ, and some others.

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§ 49. *Anomalous Nouns.*

Some nouns of very frequent occurrence are inflected in a manner varying more or less from the above mentioned paradigms (§§ 47, 48). This arises either from an attempt to unite different ground-forms, or from the simple ground form conforming less closely to the general laws of inflection.

These nouns are the following:

MASCULINES.

Plural.			*Singular.*			
emphat.	constr.	absol.	emphat.	constr.	absol.	
ܐܲܒ̈ܵܗܵ	ܐܲܒ̈ܵܗܰܬ	ܐܲܒ̈ܵܗܶ	ܐܲܒܵܐ	ܐܰܒ	ܐܰܒ	*Father.*
ܐܲܒ̈ܵܗܵܐ	ܐܲܒ̈ܵܗܰܝ	ܐܲܒ̈ܵܗ̈				
ܒ̈ܢ̈ܵܐ	ܒ̈ܢ̈ܰܝ	ܒ̈ܢ̈ܶܝ	ܒ̈ܪ̈ܵ	ܒ̈ܪ̈	ܒ̈ܪ̈	*Son.*
ܒܹ̈ܬ̈ܵܐ	ܒܹ̈ܬ̈ܰܝ	ܒܹ̈ܬ̈ܶܝ	ܒܹ̈ܬ̈ܵ	ܒ̈ܰܬ	ܒ̈ܰܬ	*House.*
ܫ̈ܡ̈ܵܗ̈	ܫ̈ܡ̈ܰܗ̈	ܫ̈ܡ̈ܶܗ̈	ܫ̈ܡ̈ܵ	ܫ̈ܡ	ܫ̈ܡ	*Name.*
ܫ̈ܡ̈ܵܗ̈ܵܐ	ܫ̈ܡ̈ܵܗ̈ܰܝ	ܫ̈ܡ̈ܵܗ̈				
ܐܲܬ̈ܪ̈ܵ	ܐܲܬ̈ܪ̈ܰܬ	ܐܲܬ̈ܪ̈	ܐܲܬ̈ܪ̈ܵ	ܐܲܬ̈ܪ̈	ܐܲܬ̈ܪ̈	*Place.*

FEMININES.

ܐ̈ܡ̈ܵܗ̈ܵܐ	ܐ̈ܡ̈ܵܗ̈ܰܬ	ܐ̈ܡ̈ܵܗ̈	ܐ̈ܡ̈ܵܗ	ܐ̈ܡ	ܐ̈ܡ	*Mother.*
ܒ̈ܪ̈ܬ̈ܵ	ܒ̈ܪ̈ܬ̈	ܒ̈ܪ̈ܬ̈	ܒ̈ܪ̈ܬ̈ܵ	—	—	*Daughter.*
ܐ̈ܚ̈ܵܬ̈ܵܐ	ܐ̈ܚ̈ܵܬ̈ܰܝ	ܐ̈ܚ̈ܵܬ̈	ܐ̈ܚ̈ܬ̈	—	—	*Sister.*
ܐ̈ܛ̈ܠ̈ܝ̈ܵܐ	ܐ̈ܛ̈ܠ̈ܝ̈ܰܝ	ܐ̈ܛ̈ܠ̈ܝ̈	ܛ̈ܠ̈ܝ̈ܵ	ܛ̈ܠ̈ܝ	ܛ̈ܠ̈ܝ	*Maiden.*
ܐ̈ܠ̈ܦ̈ܵ	ܐ̈ܠ̈ܦ̈	ܐ̈ܠ̈ܦ̈	ܐ̈ܠ̈ܦ̈ܵ	ܐ̈ܠ̈ܦ̈	ܐ̈ܠ̈ܦ̈	*Ell.*
ܐ̈ܡ̈ܵܡ̈ܵܐ	ܐ̈ܡ̈ܵܡ̈ܰܝ	ܐ̈ܡ̈ܵܡ̈	ܐ̈ܡ̈ܵܡ̈ܵ	ܐ̈ܡ̈ܵܡ̈	ܐ̈ܡ̈ܵ	*People.*
ܫ̈ܢ̈ܵ	ܫ̈ܢ̈	ܫ̈ܢ̈	ܫ̈ܢ̈ܵ	ܫ̈ܢ̈	ܫ̈ܢ̈	*Year.*
ܫ̈ܦ̈ܵܬ̈ܵ	ܫ̈ܦ̈ܵܬ̈	ܫ̈ܦ̈ܵܬ̈	ܫ̈ܦ̈ܬ̈	—	—	*Lip.*
ܐ̈ܬ̈ܪ̈ܵ	ܐ̈ܬ̈ܪ̈	ܐ̈ܬ̈ܪ̈	ܐ̈ܬ̈ܪ̈ܵ	ܐ̈ܬ̈ܪ̈	ܐ̈ܬ̈ܪ̈	*Place.*

Paradigms of Nouns

A. Masculine Nouns.

Singular.	Decl. II.	Decl. IV.	Decl. V.	
Stat. absol.	ܥܕܐ	ܡܠܟ	ܒܪ	ܟܐܣ
	Witness.	*King.*	*Boy.*	*Drink.*
Suff.Sing. 1 c.	ܥܕܝ	ܡܠܟܝ	ܒܪܝ	ܟܐܣܝ
2 m.	ܥܕܟ	ܡܠܟܟ	ܒܪܟ	ܟܐܣܟ
2 f.	ܥܕܟܝ	ܡܠܟܟܝ	ܒܪܟܝ	ܟܐܣܟܝ
3 m.	ܥܕܗ	ܡܠܟܗ	ܒܪܗ	ܟܐܣܗ
3 f.	ܥܕܗ	ܡܠܟܗ	ܒܪܗ	ܟܐܣܗ
Suff.plur. 1 c.	ܥܕܢ	ܡܠܟܢ	ܒܪܢ	ܟܐܣܢ
2 m.	ܥܕܟܘܢ	ܡܠܟܟܘܢ	ܒܪܟܘܢ	ܟܐܣܟܘܢ
2 f.	ܥܕܟܝܢ	ܡܠܟܟܝܢ	ܒܪܟܝܢ	ܟܐܣܟܝܢ
3 m.	ܥܕܗܘܢ	ܡܠܟܗܘܢ	ܒܪܗܘܢ	ܟܐܣܗܘܢ
3 f.	ܥܕܗܝܢ	ܡܠܟܗܝܢ	ܒܪܗܝܢ	ܟܐܣܗܝܢ

(To the suff. 1 sing. of the forms ܒܪ and ܟܐܣ add ܒܪܝ and ܟܐܣܝ, compare ܥܕܐ § 46. 1. *a*).

Plural.	ܥܕܝܢ	ܡܠܟܝܢ	ܒܪܝܢ	
Suff.sing. 1 c.	ܥܕܝ	ܡܠܟܝ	ܒܪܝ	ܒܢܝ
2 m.	ܥܕܟ	ܡܠܟܟ	ܒܪܟ	ܒܢܟ
2 f.	ܥܕܟܝ	ܡܠܟܟܝ	ܒܪܟܝ	ܒܢܟܝ
3 m.	ܥܕܘܗܝ	ܡܠܟܘܗܝ	ܒܪܘܗܝ	ܒܢܘܗܝ
3 f.	ܥܕܗ	ܡܠܟܗ	ܒܪܗ	ܒܢܗ
Suff.plur. 1 c.	ܥܕܢ	ܡܠܟܢ	ܒܪܢ	ܒܢܢ
2 m.	ܥܕܟܘܢ	ܡܠܟܟܘܢ	ܒܪܟܘܢ	ܒܢܟܘܢ
2 f.	ܥܕܟܝܢ	ܡܠܟܟܝܢ	ܒܪܟܝܢ	ܒܢܟܝܢ
3 m.	ܥܕܗܘܢ	ܡܠܟܗܘܢ	ܒܪܗܘܢ	ܒܢܗܘܢ
3 f.	ܥܕܗܝܢ	ܡܠܟܗܝܢ	ܒܪܗܝܢ	ܒܢܗܝܢ

with Suffixes.

B. Feminine Nouns.

Comp. § 49.	Table.	Decl. 1.	Decl. IV.	Decl V.
בֵּן	אָב	בְּתוּלָה	מַלְכָּה	תְּפִלָּה
Son.	*Father.*	*Virgin.*	*Maiden.*	*Petition.*
בְּנִי	אָבִי	בְּתוּלָתִי	מַלְכָּתִי	תְּפִלָּתִי
בְּנְךָ	אָבִיךָ	בְּתוּלָתְךָ	מַלְכָּתְךָ	תְּפִלָּתְךָ
בְּנֵךְ	אָבִיךְ	בְּתוּלָתֵךְ	מַלְכָּתֵךְ	תְּפִלָּתֵךְ
בְּנוֹ	אָבִיו	בְּתוּלָתוֹ	מַלְכָּתוֹ	תְּפִלָּתוֹ
בְּנָהּ	אָבִיהָ	בְּתוּלָתָהּ	מַלְכָּתָהּ	תְּפִלָּתָהּ
בְּנֵנוּ	אָבִינוּ	בְּתוּלָתֵנוּ	מַלְכָּתֵנוּ	תְּפִלָּתֵנוּ
בְּנְכֶם	אֲבִיכֶם	בְּתוּלַתְכֶם	מַלְכַּתְכֶם	תְּפִלַּתְכֶם
בְּנְכֶן	אֲבִיכֶן	בְּתוּלַתְכֶן	מַלְכַּתְכֶן	תְּפִלַּתְכֶן
בְּנָם	אֲבִיהֶם	בְּתוּלָתָם	מַלְכָּתָם	תְּפִלָּתָם
בְּנָן	אֲבִיהֶן	בְּתוּלָתָן	מַלְכָּתָן	תְּפִלָּתָן
בָּנִים	אָבוֹת	בְּתוּלוֹת	מַלְכוֹת	תְּפִלּוֹת
בָּנַי	אֲבוֹתַי	בְּתוּלוֹתַי	מַלְכוֹתַי	תְּפִלּוֹתַי
בָּנֶיךָ	אֲבוֹתֶיךָ	בְּתוּלוֹתֶיךָ	מַלְכוֹתֶיךָ	תְּפִלּוֹתֶיךָ
בָּנַיִךְ	אֲבוֹתַיִךְ	בְּתוּלוֹתַיִךְ	מַלְכוֹתַיִךְ	תְּפִלּוֹתַיִךְ
בָּנָיו	אֲבוֹתָיו	בְּתוּלוֹתָיו	מַלְכוֹתָיו	תְּפִלּוֹתָיו
בָּנֶיהָ	אֲבוֹתֶיהָ	בְּתוּלוֹתֶיהָ	מַלְכוֹתֶיהָ	תְּפִלּוֹתֶיהָ
בָּנֵינוּ	אֲבוֹתֵינוּ	בְּתוּלוֹתֵינוּ	מַלְכוֹתֵינוּ	תְּפִלּוֹתֵינוּ
בְּנֵיכֶם	אֲבוֹתֵיכֶם	בְּתוּלוֹתֵיכֶם	מַלְכוֹתֵיכֶם	תְּפִלּוֹתֵיכֶם
בְּנֵיכֶן	אֲבוֹתֵיכֶן	בְּתוּלוֹתֵיכֶן	מַלְכוֹתֵיכֶן	תְּפִלּוֹתֵיכֶן
בְּנֵיהֶם	אֲבוֹתֵיהֶם	בְּתוּלוֹתֵיהֶם	מַלְכוֹתֵיהֶם	תְּפִלּוֹתֵיהֶם
בְּנֵיהֶן	אֲבוֹתֵיהֶן	בְּתוּלוֹתֵיהֶן	מַלְכוֹתֵיהֶן	תְּפִלּוֹתֵיהֶן

מַיִם	רֶחֶם	שֵׁם
Flood, Waters.		
מֵימַי	רַחֲמַי	שְׁמִי
מֵימֶיךָ	רַחֲמֶיךָ	שִׁמְךָ
מֵימַיִךְ	רַחֲמַיִךְ	שִׁמֵךְ
מֵימָיו	רַחֲמָיו	שְׁמוֹ
מֵימֶיהָ	רַחֲמֶיהָ	שְׁמָהּ
מֵימֵינוּ	רַחֲמֵינוּ	שְׁמֵנוּ
מֵימֵיכֶם	רַחֲמֵיכֶם	שִׁמְכֶם
מֵימֵיכֶן	רַחֲמֵיכֶן	שִׁמְכֶן
מֵימֵיהֶם	רַחֲמֵיהֶם	שְׁמָם
מֵימֵיהֶן	רַחֲמֵיהֶן	שְׁמָן
מֵימֹתַי, מֵימוֹתַי	רַחֲמֹתַי	שְׁמוֹתַי
מֵימֹתֶיךָ	רַחֲמֹתֶיךָ	שְׁמוֹתֶיךָ
מֵימֹתַיִךְ	רַחֲמֹתַיִךְ	שְׁמוֹתַיִךְ
מֵימֹתָיו	רַחֲמֹתָיו	שְׁמוֹתָיו
מֵימֹתֶיהָ	רַחֲמֹתֶיהָ	שְׁמוֹתֶיהָ
מֵימֹתֵינוּ	רַחֲמֹתֵינוּ	שְׁמוֹתֵינוּ
מֵימֹתֵיכֶם	רַחֲמֹתֵיכֶם	שְׁמוֹתֵיכֶם
מֵימֹתֵיכֶן	רַחֲמֹתֵיכֶן	שְׁמוֹתֵיכֶן
מֵימֹתֵיהֶם	רַחֲמֹתֵיהֶם	שְׁמוֹתֵיהֶם
מֵימֹתֵיהֶן	רַחֲמֹתֵיהֶן	שְׁמוֹתֵיהֶן

§ 50. *Adjectives and Numerals.*

1. Adjectives being derivatives of verbs (see § 40. and tables) and having the same form as nouns, are inflected according to the same laws (see §§ 44, 45, 48). In respect to denominative adjectives, see § 41. 2.

Rem.—The Syriac has no special forms for the comparative and superlative. For the manner in which these are expressed, see Syntax § 77.

2. Numerals are either *cardinal* or *ordinal*. In the former we should notice the peculiarity, that masculines from 3 to 10, as in Hebrew, have feminine endings; but feminines, on the contrary, have masculine endings. From 20 to 100 there is only one form for both genders.

The numbers from 1 to 10 are the following:

CARDINALS.

Fem.	Masc.		Fem.	Masc.	
ܚܕ݂	ܚܕ	1.	ܫܬ݂	ܫܬ	6.
ܬܪ݂ܝ	ܬܪܝ	2.	ܫܒ݂ܥ	ܫܒܥ	7.
ܬܠܬ	ܬܠܬܐ	3.	ܬܡܢ݂	ܬܡܢܝ	8.
ܐܪ݂ܒܥ	ܐܪ݂ܒܥܐ	4.	ܬܫ݂	ܬܫܥ	9.
ܚܡ݂ܫ	ܚܡ݂ܫܐ	5.	ܥܣ݂	ܥܣܪ	10.

Rem.—Upon the union of these numerical words with suffixes, see § 46. 2. b. Rem.

The tens from 30 to 90 are expressed by the plural of the cardinals from 3 to 9; e. g. ܬܠܬ̈ܝܢ 30, ܐܪ݂ܒ̈ܥܝܢ 40, ܚܡ݂ܫ̈ܝܢ 50, ܫܬ̈ܝܢ 60, ܫܒ݂ܥ̈ܝܢ 70, ܬܡܢ̈ܝܢ 80, ܬܫ̈ܥܝܢ 90. The plural of 10 (ܥܣ̈ܪܝܢ) represents 20. All plurals are of the common gender. ܡܐܐ signifies 100, ܡܐ̈ܬ݂ܝܢ 200, ܬܠܬܡܐܐ or ܬܠܬ ܡܐ̈ܐ 300, etc., with the preceding unit in the feminine. ܐܠܦ signifies 1000 (instead of ܐܠ̈ܦ or ܐܠ̈ܦ, emphat. ܐܠ̈ܦܐ, plur. ܐܠ̈ܦ̈ܝܢ, ܐܠ̈ܦ̈ܐ); ܬܪ݂ܝ ܐܠ̈ܦ̈ܝܢ signifies

2000, ܐܠܦ ܐܠܦܝܢ 3000. etc. (with the preceding unit in the masculine).

The intermediate numbers from 11 to 19 are formed by the union of units with 10 in one word, in the following manner:

Fem.	Masc.		Fem.	Masc.	
ܐܚܕܥܪܬ	ܐܚܕܥܪ	11.	ܬܡܢܥܪܬ	ܬܡܢܝܥܪ ܬܡܢܬܥܪ	16.
ܬܪܬܥܪܬ	ܬܪܬܥܪ	12.			
ܬܠܬܥܪܬ	ܬܠܬܝܥܪ	13.	ܫܒܥܥܪܬ	ܫܒܥܝܥܪ	17.
ܐܪܒܥܥܪܬ	ܐܪܒܥܝܥܪ	14.	ܬܫܥܥܪܬ	ܬܫܥܝܥܪ ܬܫܥܬܥܪ	18.
ܫܬܥܥܪܬ	ܫܬܥܥܪ ܫܬܥܬܥܪ	15.	ܥܣܪܝܢ	ܥܣܪ	19.

The intermediate numbers from 21 to 29, 31 to 39, etc., are formed by the numeral representing the number of tens, followed by the numeral under ten preceded by ◦; e. g. ܥܣܪ ◦ ܬܠܬ masc. 33, ܡܐܐ ◦ ܫܒܥ fem. 65. Sometimes the units precede; e. g. ܐܚܕ ◦ ܥܣܪ 24, etc. So if the number of numerical words combined be large, the greater numerals are always placed before the smaller; e. g. ܐܠܦ ◦ ܬܫܥ ◦ ܡܐܐ ◦ ܫܒܥ 1827.

3. The ordinal numbers, from 3 to 10, are formed from the cardinal numbers by adding the terminations ܐ masc., ܝܐ fem., and inserting ܕ before the ultimate radical. For *the first*, a particular word is used, and for *the second*, a form differing somewhat from the form of the cardinal for 2.

ORDINALS.

Fem.	Masc.		Fem.	Masc.	
ܩܕܡܝܐ	ܩܕܡܝ	*the first.*	ܫܬܝܐ	ܫܬܝ	*the sixth.*
ܬܪܝܬܝܐ	ܬܪܝܬܝ	*the second.*	ܫܒܝܥܝܐ	ܫܒܝܥܝ	*the seventh.*
ܬܠܬܝܐ	ܬܠܬܝ	*the third.*	ܬܡܢܝܐ	ܬܡܢܝ	*the eighth*
ܪܒܝܥܝܐ	ܪܒܝܥܝ	*the fourth.*	ܬܫܝܥܝܐ	ܬܫܝܥܝ	*the ninth.*
ܚܡܝܫܝܐ	ܚܡܝܫܝ	*the fifth.*	ܥܣܪܝܐ	ܥܣܪܝ	*the tenth.*

The tens of ordinals from 20 are expressed, as in Hebrew, either by cardinal numbers or by the addition thereto of the terminations ـَا masc., ـَاْ fem.; e. g. عِشْرُونَا, ثَلَاثُونَا, أَرْبَعُونَا, etc. The units are put after; e. g. ثَلَاثَةٌ وَعِشْرُونَ.

The intermediate numbers from 11 to 19, etc., are formed by uniting the ordinal number 10 with a unit of the cardinals, into one word, the unit preceding; e. g. أَحَدَ عَشَرَ fem., إِحْدَى عَشْرَةَ masc. *the eleventh*, اِثْنَا عَشَرَ fem., اِثْنَتَا عَشْرَةَ masc. *the twelfth*, etc. Sometimes the ordinal 10 is united with a cardinal number and the word is preceded by وَ; e.g. وَثَلَاثَةَ عَشَرَ, وَثَلَاثُونَ, etc.

Rem.—The Syrians, like the Hebrews, express the idea of *a part*, by a feminine form and the insertion of ـَ after the first radical letter; e.g. ثُلُثٌ, ثُلُثَا, ثُلُثَانِ *third part*, etc. Upon the other relations of numbers comp. Syntax § 78.

CHAPTER FOURTH.

PARTICLES.

To Particles belong adverbs, prepositions, conjunctions and interjections. In respect to their origin they may be considered as primitive, derivative, or transferred from other parts of speech. The last are by far the most numerous.

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§ 51. *Adverbs.*

1. The following may be considered as primitive adverbs: هٰكَذَا *so*, لَا, لَيْسَ *not*, هُنَاكَ *there*, هُنَا *here*.

2. Those derived from nouns and adjectives with the characteristic endings ـِيّ, ـَى and ـَانِ, are the following;

ܐܝܟܢܐ *at last*, ܩܕܡܝܬ *at first*, ܬܢܝܢܘܬ *again*, ܐܠܗܝܐ *godly*, ܟܠܝܠ *in short*, ܥܒܪܝܐ *Hebraically*, ܗܘܡ *today*.

3. As transferred from other parts of speech are to be considered those :

a) from substantives ; α) with a preposition ; e. g. ܒܣܘܦ *finally*, ܒܫܪܪܐ *truly*, ܚܕ *once*, ܒܠܒ *inwardly*, ܡܝܕ *immediately*, ܡܚܕܬ *anew ;* β) without a preposition; e. g. ܠܐ (*want*) *not*, ܟܦܝ *enough*, ܟܠ, ܟܠܗ *wholly, entirely*, also in the plural ܠܥܝܢ *sometimes ; b*) from adjectives, numerals and pronouns ; e. g. ܛܒ, ܣܓܝ *very*, ܒܠܚܘ, ܒܠܚܘܕ *only*, ܐܝܟ, ܐܝܟܢܐ *at once*, ܡܝܕ *immediately*, ܟܡܐ *how much ?* ܠܡܢܐ, ܡܢܐ *why ?* *c*) from verbal forms, as the infinitive, ܬܢܝܢ *again ;* or participles ܟܡܫܟܚ, ܟܡܫܟܚ *almost.*

Rem.—Some adverbs are transferred from the Greek ; e. g. ܡܐܠܘܢ μαλλον, ܡܐܠܝܣܬܐ μαλιστα, ܐܝܟܐ εἰκη. The Syriac language is especially rich in compound adverbs. Such are the following : ܐܝܟܐ *where ?* ܒܡܐ ܐܝܟܐ *wherefore ?* ܠܐ ܥܕܡ ܒ *not yet*, ܒܡܐ ܐܝܟܐ *how long ?* ܗܫܐ *now*, ܥܕ ܒܗܫܐ *until now*, etc. Among compound adverbs may also be placed the circumlocutory ܠܡܗܘܝ *not to be* (see § 38). The simple interrogation is either not expressed at all, or by the addition of ܗ : the negative interrogation, is expressed by ܠܐ, and ܗܠܐ. The syllable ܐ prefixed to pronouns and adverbs expresses an interrogation ; e. g. ܡܢ ܐܝܟܐ *whence ?* ܡܢܐ *who ?*

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§ 52. *Prepositions.*

1. To the original Prepositions belong the prefixes ܒ, ܠ (gen.), ܠ (dat. and acc.) which are always joined with a noun or pronoun, and are vacant when the noun or pronoun begins with a regular consonant ; e. g. ܒܥܒܕ, ܠܡܠܟܐ. Prefix prepositions take the vowel, which is usually ـ, when

the following consonant is vacant ; e. g. ܥܡܕ, ܟܬܒ, or when the vowel falls back from the quiescents ܐ or ܘ ; e. g. ܩܛܠ from ܩܛܘܠ for ܩܛܐܠ ; ܟܬܒܘ for ܟܬܒܘܗ. Before words which begin with ܐ, ܗ or ܚ, the vowels, in which these letters quiesce, fall back upon the preceding prefix ; e. g. ܒܐܢܫ, ܒܗܘ, ܒܐܒܐ, ܒܟܬܒܐ, ܒܚܕ from ܐܢܫ, etc.

Rem.—Before ܐ 6, and ܗ, these prepositions take ◌̂, probably because they were also written ◌̂ܐ and ◌̂ܗ. In ܥܠ and ܥܡ the preposition ܠ quiesces in ◌̂, * which falls back (comp. § 15. 2. B. c. and the tables following); e. g. ܠܥܠ, ܠܥܡ, except when suffixes are appended with a union vowel, in which case the ◌ of the second syllable falls away and the original form reappears ; e.g. ܠܥܠܟ, etc. Among the original prepositions may also be reckoned the monosyllables ܥܡ *with*, ܠܥܠ *by*, ܠ *to*.

2. Most of the other prepositions are considered as transferred from other parts of speech ; *a*) substantives in the constr.state ; e. g. ܩܕܡ *before*, ܬܚܬ *instead*, ܠܡܢ *for*, ܒܝܢ and ܒܝܬ *between*, ܒܪ and ܒܪܬ *about*, ܥܠ and ܬܚܬ *under*, ܡܢ (from ܡܢܐ *part*) *from*, ܒܬܪ *after* ; *b*) substantives with prefixes ; e.g. ܟܡܐ *according to*, ܠܥܠ *against*, ܠܩܕܡ *before* ; *c*) compounds ; e. g. ܥܕ ܕ *until to*, ܥܠ *over*, ܒܠܐ *without*, ܥܠ ܓܒܪ *around*, *about*, ܥܠ ܠܥܠ *against*.

3. Several of the prepositions seem to have been originally plural nouns, on which account they are united with plural suffixes. Here belong ܥܠ *over*, ܒܬܪ, ܐܚܪ *after*, *against*, ܠܡܢ *for*, ܩܕܡ *before*, ܬܚܬ *under* (comp. § 16. 2. C. and the following paradigms).

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*Instead of saying that ܠ quiesces in ◌̂ the author should have said that ܠ takes the vowel ◌̂ with ◌ quiescing in it, as ܠ is not a quiescent (see § 13).—Tr.

Prepositions with Suffixes.

(§ 16. II. C. and § 52).

	A. With Suff. of the Sing.				B. Of the Plur.	
					Masc.	Fem.
	ـِ	لَ	ـُاز	لِـ...ـِا	ـُ...ـِا	ـَ...ـِا
	in.	*to.*	*after.*	*against.*	*over.*	*on account of.*
Sing.						
1 c.	ـِـي	لِـي	ـُازي	لِـ...ـِايَ	ـُ...ـِايَ	ـَ...ـِايَ
2 m.	ـِـكَ	لَكَ	ـُازَكَ	لِـ...ـِاكَ	ـُ...ـِاكَ	ـَ...ـِاكَ
2 f.	ـِـكِ	لَكِ	ـُازَكِ	لِـ...ـِاكِ	ـُ...ـِاكِ	ـَ...ـِاكِ
3 m.	ـِـهُ	لَهُ	ـُازَهُ	لِـ...ـِاهُ	ـُ...ـِاهُ	ـَ...ـِاهُ
3 f.	ـِـهَا	لَهَا	ـُازَهَا	لِـ...ـِاهَا	ـُ...ـِاهَا	ـَ...ـِاهَا
Plur.						
1 c.	ـِـنَا	لَنَا	ـُازَنَا	لِـ...ـِانَا	ـُ...ـِانَا	ـَ...ـِانَا
2 m.	ـِـكُمْ	لَكُمْ	ـُازَكُمْ	لِـ...ـِاكُمْ	ـُ...ـِاكُمْ	ـَ...ـِاكُمْ
2 f.	ـِـكُنَّ	لَكُنَّ	ـُازَكُنَّ	لِـ...ـِاكُنَّ	ـُ...ـِاكُنَّ	ـَ...ـِاكُنَّ
3 m.	ـِـهِمْ	لَهُمْ	ـُازَهُمْ	لِـ...ـِاهُمْ	ـُ...ـِاهُمْ	ـَ...ـِاهُمْ
3 f.	ـِـهِنَّ	لَهُنَّ	ـُازَهُنَّ	لِـ...ـِاهُنَّ	ـُ...ـِاهُنَّ	ـَ...ـِاهُنَّ

Rem.—The following take no suffixes: ـِـ *in*, بِدُونِ *without*, دَاخِلِ *within*, فَوْقَ *over*, تَحْتَ *under*, حَتَّى *until to*, and مَا عَدَا *except*.

§ 53. *Conjunctions and Interjections.*

1. The original Conjunctions are the copulative ܘ , ܕ *that, because* (ܠ before infinit.), ܐܢ *if,* ܟܕ *as, since,* ܐܘ *or,* ܟܝ *hence,* ܠܡ (for this preposition in questions see § 51. 3. Rem.) *namely,* ܕܠܡ *lest.*

Rem.—ܘ and ܕ, like ܒ and ܠ, are prefixed (see §52. 1).

2. Compound Conjunctions are; *a*) with ܐܢ; e. g. ܐܠܘ *if,* ܐܢ ܠܐ and ܐܠܘܠܐ *unless,* ܐܦܢ *although,* ܐܢܗܘ ܕܝܢ and ܐܢ ܕܝܢ *if but,* ܘܐܢ — ܘܐܢ *be it—be it; b*) with ܕ; e.g. ܕܠܐ *lest,* especially after prepositions; e. g. ܐܝܟ ܕ *as,* ܡܛܠ ܕ, ܥܠ ܕ and ܡܛܘܠ ܕ *because,* ܡܢ ܕ *lest,* ܥܕܡܐ ܕ *until; c*) with other conjunctions; e. g. ܗܟܝܠ *hence,* ܡܟܝܠ *now,* ܟܝ ܠܘ *therefore,* ܟܝ ܠܡ *although.* From the Greek are borrowed ܐܠܐ ἀλλα, ܓܝܪ γαρ, ܕܝܢ δε, ܡܢ μεν.

3. Interjections as primitives are mostly onomatopoetic; e. g. ܐܘ, ܐܘܝ *O!* ܘܝ *wo!* ܗܐ *behold!* ܗܝܗ *hey! ha!* They are sometimes borrowed from other parts of speech; e.g. ܐܦܘܣ, ܠܘܝ *if yet!* ܒܥܘ *I pray you!*

PART THIRD

SYNTAX.

CHAPTER FIRST.

THE PRONOUN.

§ 54. *Use of the Separable Personal Pronouns and Suffixes.*

A. Separable Personal Pronouns.

1. These pronouns at the beginning of a sentence, denote a certain emphasis, and stand in various relations to the verb which follows in the same person. This relation is not only; *a*) that of the nominative absolute; e. g. Rom. xiv. 10. ܐܢܬ ܠܡܐ ܕܝܢ ܐܚܘܟ *but thou, why judgest thou thy brother!* Eph. iv. 20., Acts xix. 15., II Tim. iv. 5; but it may be also represented; *b*) by the oblique cases; e.g. *α*) by the genitive; e.g. Matt. iii. 11. ܕܝܢ ܠܐ ܐܢܐ ܟܕܝܢ ܣܢܗܕܘܗܝ ܕܡܣܝܐ *whose shoes I am not worthy to unloose*, John xix. 11., Ephes. vi. 20; *β*) by the dative; e. g. Kirsh. ii. 2. ܐܢܐ ܠܐ ܡܙܕܡܢ ܠܝ ܐܢܫ *but no one comes to me*, Luke xxiii.41; *γ*) by the accusative; e.g. Kirsh.iv.7.–9. ܕܝܢ ܡܢ ܕܐܝܬܐ ܒܥܐ ܐܢܬ ܒܥܐ ܠܡܫܟܚ ܒܠܠܝܐ ܘܐܢܐ ܒܥܐ ܠܡܫܟܚ ܒܝܘܡܐ ܘܠܐ ܐܫܟܚ *what you seek to find in the night, I seek to find in the day time, and find it not.*

Rem.—They are also emphatic after the verb; e.g. Luke iii. 14. ܡܢܐ ܢܥܒܕ ܐܦ ܚܢܢ *what then shall we do?* Upon ܐܢܘܢ and ܐܢܝ as accusatives, comp. § 16. Rem. 1. and the preceding table.

2. United with substantives, adjectives or adverbs they mark the Present; *a*) of the substantive verb ܗܘܐ (see §38); e.g. ܗܝ ܩܫܝܛܐ *she is true*; Matt. xxiv. 26. ܗܘ ܒܡܕܒܪܐ *he is in the desert*; verse 23. ܗܘ ܗܟܐ *he is here*; *b*) of the finite verb with its participle; e. g. ܐܢܐ ܐܡܪ *I say*, ܐܢܬ ܡܫܬܒܚ *thou art born* (comp. § 64).

Rem.—(Upon ܐ and ܗ see § 12. 1. B).—The contraction of the pronoun with the participle or adjective into one word is found in the 1 pers. plur.; e. g. ܢܩܪܝܢ *we read*, ܚܢܢ ܩܕܝܫܝܢ *we are holy*. It is also found sometimes in other persons; e. g. Eph. iii. 13. ܐܟܢܐ *I beseech*; Gal.v.3. ܡܚܝܒ ܗܘ *he is guilty*; iii.11 (comp. §20.and§37.E).

3. Farther in these cases; *a*) the pronoun of the same person may be doubled, so that the former will denote the subject and the latter the substantive verb; e. g. John i. 20. ܐܢܐ ܐܢܐ *I am*; xiv. 20. ܐܝܬ ܒܝ ܐܢܐ ܒܐܒܝ *ye are in me*; Matt. xxvi. 73; or the part. present of the finite verb is placed between; e.g. Matt. iii. 11. ܐܢܐ ܡܥܡܕ ܐܢܐ *I baptize*; xxvii. 4; John xiii. 13; Barh. 68, 16; 105, 14; 148, 15.

b) In the simple pronoun may be contained both the subject and substantive verb; e. g. Gen. xxix. 4. ܡܢܐܢ ܐܬܘ ܗܟܐ — ܡܢ ܚܪܢ ܐܢܚܢܢ *whence are ye?—we are from Haran;* Assem. I. 33; 12. 13.

c) The pronoun ܗܘ, as substantive verb, may follow the 1 and 2 person as subject; e. g. Acts xxii. 8. ܐܢܐ ܗܘ ܝܫܘܥ *I am Jesus;* Luke xxii. 67. ܐܢ ܐܝܬ ܗܘ ܡܫܝܚܐ *if thou art the Messiah;* verse 70; xxiv. 18; Ephr. I. 214. E; Barh. 173, 18–20. Also ܐܢܘܢ and ܐܢܝ, follow the 1 and 2

pers. as subject; e. g. Matt. v. 13. أَنتُمْ هُمُ مِلْحُ ٱلْأَرْضِ *ye are the salt of the earth;* I. Cor. iii. 17; Barh. 133. 1.

Rem.—Instead of the pronouns, thePhiloxenian version of the N.T. uses أَنَا with suff.; e. g. أَنَا هُوَ *I am*; أَنْتُمْ *ye are.*

B. Suffixes

1. The pronominal suffixes of the verb denote the accusative; rarely, and for the most part in translations from the Hebrew, the dative; e. g. أَعْطَانِي for أَعْطَى لِي *thou hast given to me.*

Rem.—This imitation of the Heb. is neglected in passages of the O. T.; e. g. Zach. vii. 5. comp. with Ephr. II. 296. B. and Isa. xxiv. 4, comp. with II. 65. C.

2. In the relation of genitive, the suffixes are attached to the *nomen rectum* or to the genitive proper; e.g. Ez. xvi. 18. ثِيَابَكِ ٱلْمُطَرَّزَةَ *thy embroidered garments*, literally *of thine embroidery* or *ornament*; vii. 20; xi. 15; xxvii. 16, 27; Matt. vi. 11. خُبْزَنَا ٱلْجَوْهَرِيَّ *our necessary bread*, literally *of our need.*

Rem.—The suffix is seldom found with the *nomen regens;* e.g. Ez. xvi. 27. مِنْ طَرِيقِ فَسَادِكِ *of thy lewd ways*, usually in connection with يَمِينٌ *the right*, and شِمَالٌ *the left;* e.g. Acts. iii. 7. أَخَذَ بِيَمِينِهِ *on his right hand*; Matt.v.29; Rev.i.17. Sometimes a double suffix occurs; e.g. Ephr. I. 204. B. and C. بِكْرُهُ بَكْرِي *thy first born.*

3. The noun taking a suffix stands before an adjective connected with it; e. g. Ps. lxxxvii. 1. جَبَلُهُ ٱلْمُقَدَّسُ *in his holy mountain*; Ez. vi. 9; Ephr. I. 284. A. كَنْزُهُ ٱلصَّالِحُ *his good treasure.*

4. The suffix to the noun is often understood objectively; e. g. Exod. xx. 20. خَوْفُهُ *fear before him*; I Cor. xi. 25. لِذِكْرِي *in remembrance of me*; John xv. 10. مَحَبَّتُهُ *love to him*; Barh. 218, 14.

Rem. 1.—Possessives are also expressed by لَ with suff. (§ 16. B); e. g. Barh. 49. 7. قَائِدُهُ لَهُ *his commander*; 146, 10.

This manner of expression is used particularly when a stronger emphasis is required than is indicated by the mere suffix; e. g. Matt. vi. 13. ܕܝܠܟ ܐܢܬ ܡܠܟܘܬܐ *thine is the kingdom;* Barh. 146, 1. ܒܝܥܬܐ ܪܒܬܐ ܕܒܝܟ ܒܚܪܢ *our great church in Haran.* If the suff. to the noun be also repeated, it indicates (emphatically) the Greek possessives ἐμὸς σὸς, &c.; e. g. John iv. 34. ܡܐܟܠܬܝ ܕܝܠܝ ἐμὸν βρῶμα; vii. 6; xv. 9; Rom. 3.7. The same repetition of the suffix occurs also in prepositions; e. g. II Cor. v. 19. ܒܢ ܒܝܟ ἐν ἡμῖν; I John ii. 2, and in certain forms of expression; e.g. Matt. xxvii. 4. ܡܐ ܠܢ ܠܟ τί πρὸς ἡμᾶς; John xxi. 22.

Rem. 2.—We should mention the use of the suff. in ܡܪܢ, ܡܪܝ, for the pronoun of the second, and in ܥܒܕܟ, ܐܢܐ, ܥܒܕܝ, for the pronoun of the first person, when the discourse is addressed to superiors; e. g. Genesis xliv. 16. ܡܢܐ ܢܐܡܪ ܠܡܪܢ *what shall we say to thee* (*my lord*)*?* ܐܫܟܚ ܥܒܕܟ *our* (*thy servants'*) *iniquity;* verse 32. So kings in speaking of themselves use ܐܢܚܢܐ; e. g. Esth. viii. 8. ܒܫܡ ܡܠܟܐ ܟܬܒܘ *write in* (*my*) *the king's name;* and in reference to God, ܡܪܝܐ is used; e. g. Gen. v. 1. Also ܡܪܢ stands connected with the second and third persons; e. g. Mark xii. 37. ܗܘ ܡܪܢ ܐܡܪ *he calls him his* (*my*) *Lord*, and differs from ܡܪܝ, in that the former is the common form of salutation, while the latter marks the *pluralis majestatis*, and is used of Christ in the version of the New Testament; e. g. Acts i. 1; Rom. xiv. 8.

Rem. 3.—It is rather to be considered as an imitation of a Hebrew idiom, when the suffix relates to a noun which does not occur till later in the discourse (comp. Gesenius Lehrgeb. p. 739); or when the noun itself is repeated instead of the pronoun; e.g. Gen. xvi. 16.

§ 55. *Pleonastic Use of Pronouns.*

A. Separable Personal Pronouns.

Here belongs the pronoun of the third person ܗܘ (ܐ) (comp. § 12. 1. B) united with nearly all persons of the sing. and plur., by which an emphasis is denoted, which is disregarded in the later language. It is found still in such

passages as John viii. 26. ܗܳܠܶܝܢ ܗ̱ܘ ܡܡܰܠܶܠ ܐ̱ܢܳܐ ܒܥܳܠܡܳܐ *that* (*exactly*) *I speak before the world;* verse 28; xv. 16; Rom. iii. 31; Heb. ix. 17. It is to be considered merely as pleonastic in Luke vii. 19. ܐܳܘ ܠܐ̱ܚܪܺܝܢ ܗ̱ܘ ܡܣܰܟܶܝܢܰܢ *or shall we wait for another?* Rom. xiv. 8; Heb. xiii. 22; I Tim. i.4; v. 9; Barh. 133, 3; Assem. I. 221,A.5, especially where it occurs with a feminine noun; e. g. Rom. iii. 28. ܒܗܰܝܡܳܢܽܘܬܳܐ ܗ̱ܘ ܡܶܙܕܰܕܰܩ ܒܰܪܢܳܫܳܐ *by faith is a man justified.* ܗ̱ܘ is sometimes connected with a plural; e. g. Ephr. I. 214, D. ܡܶܛܽܠ ܢܶܫܰܘܗ̱ܝ ܗ̱ܘ ܘܒܢܰܘܗ̱ܝ *on account of his wives and children.*

Rem.—Sometimes also the fem. ܗ̱ܝ (still more emphatic), is found; e. g. Rev. xxi. 2. ܘܠܰܡܕܺܝܢ݈ܬܳܐ ܗ̱ܝ ܩܰܕܺܝܫܬܳܐ — ܚܙܺܝܬ *and I saw* (*it*) *the holy city;* xxii. 19, and the plur. ܗ̱ܢܽܘܢ Assem.I. 77, A. 20, 21. ܗܽܘ and ܗ̱ܘ are sometimes united together without emphasis; e.g. John v.9. ܘܗܽܘ ܗ̱ܘ ܝܰܘܡܳܐ *and this day;* Barh.148, 3. Also in the plur.; e.g. Matt. iii. 1. ܒܗܽܘܢ ܕܶܝܢ ܒܝܰܘܡܳܬܳܐ ܗ̱ܢܽܘܢ *but in these days.* The pleonastic use of ܗ̱ܘ is confirmed from the fact that the Philoxenian version omits it altogether.

B. Suffixes.

1. The suffix is often used pleonastically with the verb, when the object with ܠ as though by way of explanation follows; e. g. Matt. i. 21. ܗ̱ܘ ܓܶܝܪ ܢܰܚܶܐܝܘܗ̱ܝ ܠܥܰܡܶܗ *for he shall bless* (*it*) *his people;* verse 24; ii. 6, 11; Mark xiv. 47. Without ܠ in Matt. xxv. 25. ܛܰܡܪܶܬܶܗ ܟܰܟܪܳܟ *I buried* (*it*) *thy talent;* xxvii. 5; I Tim. vi. 14.

Rem. 1.—The suffix also occurs pleonastically with ܠ after verbs of *motion*, *going*, *coming*, &c.; e.g. Gen. xxvii.43. ܙܶܠ ܠܳܟ *go;* Luke viii.37. ܕܶܝܢ ܐܶܙܰܠ ܠܶܗ *therewith he departed;* Matt.x.6; John xi.31; iv.3. ܘܐܶܬܳܐ ܠܶܗ ܬܽܘܒ *and he came again;* Assem. 1.44,A.17. ܢܦܰܩ ܠܶܗ *he went out;* 186,A.30. ܐܶܙܰܠ ܗ̱ܘܳܐ ܠܶܗ ܠܒܶܝܬ ܐܰܪܡܠܬܳܐ *he had gone*

to the Aramæans ; Ephr. I. 266, B. ܩܡ ܠܗ ܡܘܫܐ *Moses stood up ;* Matt. iii. 2. ܩܪܒܬ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ *the kingdom of heaven is near ;* the same is true frequently, after ܡܝܬ (= *to depart from this life*) ; e. g. John xi. 14. ܠܥܙܪ ܡܝܬ ܠܗ *Lazarus is dead ;* Mark ix. 26 ; Assem.I. 367, 9 ; Ephr.1.204,A ; sometimes with verbs which have not the signification of motion ; e. g. ܗܝܡܢ *to believe ;* John xi. 31 ; ܥܒܕ *to make*, Barh. 217, 10 ; ܫܛܐ *to be foolish*, Rom. i. 22 ; and even after ܗܘܐ John i. 15.

Rem. 2.—On the contrary, the suffix in active verbs, sometimes, falls away when it can either be easily supplied from the context, or the same object has already preceded; e. g. Barh. 424. 9. ܐܦܩ ܟܠ ܕܝܢܪ ـ ܘܐܪܘܝ ܟܘܡܐ ܩܕܡܘܗܝ *he brought out all of the silver coin and heaped (it) up before him ;* particularly the neuter; e. g. Gen. xxiv. 49. ܚܘܐܢܝ *inform me thereof.* In many verbs following each other the suffix which is to be repeated falls away; e.g. Matt. xiv. 19 ; I Cor. xi. 23, 24. Where two follow each other the suffix is usually added to the latter verb ; e.g. Barh. 419,5. ܡܝܩܪܝܢܢ ܘܡܫܒܚܝܢܢ ܠܗ *we esteem and honor it.*

2. The suffix is also pleonastic in the *nomen regens*, which precedes the genitive with ܕ ; e. g. John iii. 18. ܒܫܡܗ ܕܝܚܝܕܝܐ *in the name of the only begotten;* xii.3. ܪ̈ܓܠܘܗܝ ܕܝܫܘܥ *the feet of Jesus ;* verse 31 ; Acts v. 2 ; Ephr. I. 87, B.

Rem.—Here belongs also the repetition of the suff. before ܕܝܠ (§ 54. B. 4. Rem. 1) and after ܟܠ = *all*, without ܕ following it; e.g. Matt. xiii. 2. ܟܠܗ ܟܢܫܐ *the whole multitude ;* ii. 3, 4 ; Kirsh. 114, 10. ܟܠܗܝܢ ܡܕܝܢ̈ܬܐ *all cities.* Sometimes ܟܠ with suffix occurs after the noun ; e.g. Barh. 71, 6. ܥܡܐ ܕܝܢ ܟܠܗ *but the whole people ;* Matt. vi. 33. ܗܠܝܢ ܟܠܗܝܢ *all these things.* Without the suffix ܟܠ signifies *each, every ;* e. g. Matt. iv. 4. ܟܠ ܡܠܐ *every word ;* Acts xviii. 4.

3. Finally, a pleonastic suffix is attached to prepositions thus; *a*) ܕ is placed before the accompanying noun and is

considered either as a sign of the genitive (§ 52. 2) or as a relative; e. g. I Tim. i. 8. ܐܝܟܘܬܗ ܕܢܡܘܣܐ *according to* (*it*) *the law;* John i. 42. ܠܘܬܗ ܕܝܫܘܥ *to* (*him*) *Jesus;* xviii. 15; ܚܕܪ Rev. v. 11; ܠܘܬ Luke xxiii. 7; ܡܛܠ Rom. viii. 3. ܡܛܠܬܗ ܕܚܛܝܬܐ *for* (*it*) *sin;* ܡܢ Acts iii. 6; ܥܠ Rom. xiii.6; Barh. 74,18. ܥܠܘܗܝ ܕܛܪܘܢܐ *against* (*him*) *the tyrant;* ܥܕܡ 76, 11; ܩܕܡ Luke v. 19; *b*) or the preceding preposition with the suffix is repeated before the noun; e. g. Luke ii.8. ܒܗ ܒܐܬܪܐ *in* (*it*) *the field;* Barh.192,7; Assem.I. 27, 1, 29; Ephr.I.87,B; ܒ John ii. 2. ܠܗ ܠܡܫܬܘܬܐ *to* (*it to*) *the feast;* ܡܢ Acts viii. 35; ܥܠ Acts ix. 21, etc.

General Remark on Personal Pronouns.

In Syriac, we also find in personal pronouns *enallage; a*) of *number* in ܐܝܬ; e.g. Barh. 166, 6. ܐܝܬܝܗܘܢ ܒܗܘܢ ܥܣܪܝܢ ܢܫܐ ܘܥܣܪܐ ܛܠܝܐ *there were among them twenty women and ten children;* in words whose plural only is used; e.g. Luke xxiii. 45. ܘܐܨܛܪܝ ܐܦܝ ܬܪܥܐ ܕܗܝܟܠܐ ܡܢ ܡܨܥܬܗ *the vail of the temple was rent* (*in its midst*) *in twain.* The same is true in the dual; e. g. Hebrews xi. 26. ܣܝܡܬܗ ܕܡܨܪܝܢ *the treasures* (*of it*) *Egypt;* Barh. 108, 2; *b*) of *gender;* e. g. Michael. Chr. 20, 9, 10. ܟܠܗܘܢ ܐܬܪܘܬܐ — ܒܗܘܢ *all places —in these; c*) of *gender* and *number* together, if by collectives sing. fem. are signified names of countries and cities, men or inhabitants; e.g. Barh. 565, 18, 19. ܐܫܟܚܘ ܐܢܫܘܬܐ ܣܓܝܐܬܐ — ܘܐܦ ܠܗܘܢ ܕܒܪܘ ܫܒܝܬܐ *they found a great many men, — and these also they led into captivity;* ܛܝܝܘܬܐ 580, 1, 2; ܡܕܝܢܬܐ 591, 5, 6; ܐܦܪܝܩܝ 150, 11, 12

§ 56. *Use of the Relative Pronoun* (§ 17. 2).

1. The Relative ܕ gives to adverbs of interrogation, place, time, etc., a relative signification; e. g. ܐܝܟܐ *where?* ܕ ܐܝܟܐ *there, where*, John i. 28. ܐܝܟܐ ܕܡܥܡܕ ܝܘܚܢܢ ܡܥܡܕ *there, where John baptized;* verse 40; Barh.82,2; ܠܐܝܟܐ *whither?* ܕ ܠܐܝܟܐ *thither, where;* e. g. John xiii. 36. ܠܐܝܟܐ ܕܐܙܠ ܐܢܐ *whither I go;* Barh. 198, 13; Assem.I. 27; 2.3.v. E; ܐܝܟܢܐ *how?* ܕ ܐܝܟܢܐ *just as;* e. g. John iii. 14; v. 26; xiii. 33; ܐܝܟܕ *when?* ܕ ܐܝܟܕ *when, as;* e. g. v. 25. ܐܝܟܕ ܕܢܫܡܥܘܢ *when they shall hear;* ܟܡܐ *how much?* ܕ ܟܡܐ *so much;* e. g. John vi. 11. ܟܡܐ ܕܨܒܘ *as much as they would.* ܕ gives the same meaning sometimes to nouns; e.g. ܐܬܪ *place;* ܕ ܐܬܪ *where;* e.g. John iii. 8.

2. The oblique cases are formed by some mark of the case followed by a suffix; *a*) the genitive is indicated by the suffix added to the *nomen regens;* e. g. John ix. 11. ܕܫܡܗ ܝܫܘܥ *whose name is Jesus;* Assem.I. 165, A. 14; *b*) the dative, according to the following example; Rom. i. 9. ܕܐܦܠܚ ܒܪܘܚܝ ܒܒܫܪܐ ܕܒܪܗ *whom I serve;* verse 31; *c*) the accusative, thus; e. g. John i. 26. ܐܢܘܢ ܕܐܢܬܘܢ ܠܐ ܝܕܥܝܢ *whom ye know not.* The accusative is also expressed by the suffix attached to the verb; e. g. iii.34. ܕܫܕܪܗ ܐܠܗܐ *whom God hath sent; d*) the ablative by ܡܢ; e.g. John i.48; by ܡܢ Rom.i.6. In a similar manner the relative is united with the preposition; e.g. ܕܥܡܗ, John iii.2. ܕܥܡܗ ܐܠܗܐ *with whom is God*, etc.

Rem.—In connection with the suffix of the 1 and 2 person, added to the verb, it (the relative) forms, with reference to a preceding subject of the same person, the oblique cases *who, I, whom, me*, like the Lat. *qui;* e. g. Gen. xlv. 4. ܐܢܐ ܐܢܐ ܝܘܣܦ ܕܐܬܬܟܪܬܘܢ *I am Joseph whom (me) ye have sold;* Num. xxii. 30; Isa. xli. 8 (Ephr. II.88. E) ܐܢܬ ܝܫܪܝܠ ܕܒܪܟܬܟ *thou art Israel whom (thee) I have*

made strong. The same occurs with prepositions; e. g. Num. xxii. 30. *thy she ass* ܕܪܟܒܬ ܐܢܬ ܥܠܝ *upon whom (me) thou hast ridden.* The relative alone sometimes marks the accusative, particularly the neuter; e. g. Gen. i. 31. ܟܠ ܕܥܒܕ *all that he made.* The relative is sometimes used before the mark of the case; e.g. Barh. 43, 12. ܕܠܙܒܢܗ *to which time;* 137, 5. ܕܠܛܝܝܐ ܗܘܐ *which belonged to the Arabians.*

3. The Syrians express the relative with a demonstrative preceding *he*, or *this*, *who*, *that*, *which*, etc., as follows; *a*) by ܗܘ ܕ, ܗܘ ܕ, ܗܢܐ ܕ masc., ܗܝ ܕ, ܗܕܐ ܕ fem., and in the plur. ܗܢܘܢ ܕ masc., ܗܢܝܢ ܕ fem.; e. g. John vii. 16. ܐܠܐ ܕܗܘ ܕܫܕܪܢܝ *but his, who has sent me;* Rom. iv. 5; vii. 6; Phil. ii. 6. ܗܕܐ ܕܐܝܬܘܗܝ *that, which was;* John i. 24. ܗܢܘܢ ܕܐܫܬܕܪܘ *those who were sent;* Barh. 17, 2; 170, 5; *b*) by ܡܢ ܕ masc. and fem., and ܡܕܡ ܕ neut.; e. g. Matt. xiii. 12. ܠܡܢ ܕܐܝܬ ܠܗ ܢܬܝܗܒ ܠܗ *to him who hath, shall be given;* John iv. 34; v. 30; vii. 17, 18; Matt. xiii. 17. ܡܕܡ ܕܚܙܝܢ ܐܢܬܘܢ *that which ye see;* Rom. i. 28; viii. 25; *c*) by ܐܝܢܐ ܕ masc., ܐܝܕܐ ܕ fem. and plur. ܐܝܠܝܢ ܕ com.; e. g. Rom. ii. 29. ܐܝܢܐ ܕܒܟܣܝܐ ܗܘ *he who is inwardly;* John viii. 9; Rom. ii. 2, 3; iv. 7; v. 14; Barh. 85, 3; *d*) frequently by the participle; e.g. Rom. vii. 1. ܝܕܥܝ ܢܡܘܣܐ *those who know the law.*

Rem.—If a particular emphasis is to be indicated the demonstrative is doubled; e. g. John ix. 8. ܗܢܘ ܗܘ ܕܝܬܒ ܗܘܐ *this very one is he who sat.* Sometimes, like the Greek attraction, the demonstrative is wanting; e. g. John iv. 14. ܡܢ ܡܝܐ ܕܐܢܐ ܐܬܠ ܠܗ *τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ*; or the relative is wanting; e. g. Heb. v. 2. ܘܗܢܐ ܡܫܟܚ *and he (or this) who can;* less frequently are both wanting, according to Hebrew usage; e. g. Job xxiv. 19. Finally the relative occurs pleonastically before participles; e.g. Amos vi. 1. ܘܝ ܠܡܒܣܝܢ ܠܨܗܝܘܢ *woe to those who depise Zion;* Ephr. II. 274. D.

§ 57. *Use of Demonstrative and Interrogative Pronouns.*

The *demonstrative* is neither used for the *relative*, nor does it give, as in Hebrew, a special emphasis to particles and numerals (comp. Gesen. Lehrgeb. p. 750 sq.). It is used only in its proper signification.

Rem.—It is emphatic in connection with ܗܵܕ and ܗܵܠ (§ 17. 1. Rem.); e. g. Matt. v. 47. Sometimes ܗܵܕ may be translated by *hicce;* e. g. John xix. 19.

2. The *interrogative* pronoun (§ 17. 3) is united with nouns of both genders and numbers; e. g. Matt. xii. 48. ܡܢ ܗܝ ܐܡܝ ܘܡܢ ܐܢܘܢ ܐܚܝ *who is my mother and who are my brethren?* The *oblique cases* are either so expressed that, in the genitive, the noun in the constr. state precedes; e. g. Gen. xxiv. 23. ܒܪܬ ܡܢ ܐܢܬ *whose daughter art thou?* or so that ܡܢ follows with ? preceding; e. g. I Sam. xii. 3. ܡܢ ܕܝܕ ܐܚܕܬ *from whose hand?* or ܡܢܘ stands before the noun; e. g. Matt. xxii. 20. ܡܢܘ ܕܝܘܢܐ ܘܟܬܒܐ ܗܕܐ *whose image and writing is this?* The other cases are formed by the special case-signs preceding, or by prepositions; e.g. Assem. 1. 34, 6. ܠܡܢ ܐܬܠ *to whom shall I give?* Matt. xii. 27. ܒܡܢܐ *whereby?*

Rem.—Sometimes ܐܝܢ occurs instead of the relative in the indirect question, without ? following it; e. g. Matt. xxiv. 42. ܒܐܝܢ ܫܥܬܐ ܡܪܟ ܐܬܐ ܢܗܘܐ *at what hour your lord will come?* and ܡܢܘ includes ܡܐ; e. g. John xviii. 38. ܡܢܘ ܗܘ ܫܪܪܐ *what is truth?* vii. 20.

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§ 58. *Pronouns for which the Syrians have no special forms.*

A. Reflexive Pronouns.

The Syrians express the *reflexive pronoun* (§ 17. 4) as follows; *a*) by the passive (comp. § 21. 2. § 22. 2. § 24. 2); *b*) often, particularly in the third person, by the personal pro-

noun ; e. g. Barh. 54, 15. ܗܘ ܠܗ ܩܛܠ *he killed himself;* 77, 5. ܐܓܒܝܘ ܠܗܘܢ ܡܠܟܐ *they chose themselves a king;* 83, 16 ; by prepositions ; e.g. Barh. 164,12. ܘܐܕܒܪܘ ܒܠܚܘܕܝܗܘܢ *and they lead by themselves ;* c) by ܢܦܫܐ and ܩܢܘܡܐ. The former is used in reference to persons ; e.g. Matt. xxiii. 12. ܡܢ ܕܢܪܝܡ ܢܦܫܗ *he who exalteth himself;* Barh. 56, 2 ; 84, 15 ; 144, 12 ; less frequently, in reference to things ; e. g. Luke xi. 17. ܟܠ ܡܠܟܘ ܕܬܬܦܠܓ ܥܠ ܢܦܫܗ *every kingdom which is divided against itself.* ܩܢܘܡܐ is used in reference to both persons and things ; e.g. II Cor. xii. 15. ܐܫܠܡ ܩܢܘܡܝ *I give myself;* Luke xi. 17. ܒܝܬܐ ܕܥܠ ܩܢܘܡܗ ܡܬܦܠܓ *a house which is divided against itself.*

Rem. — Less frequently occur in a reflexive signification, ܠܒܐ *heart ;* e.g. Luke ii .51 ; ܪܫܐ *head ;* ܪܘܚܐ *spirit ;* e.g. Dan. iv. 5, 9 ; ܚܝܐ *life ;* Ps. vii. 6. The pronouns ܢܦܫܐ and ܩܢܘܡܐ by way of periphrasis for other pronouns ; e. g. Rom. x. 3. ܟܐܢܘܬܐ ܕܢܦܫܗܘܢ *their own righteousness ;* 1 Cor.vi.19 ; Phil.ii.4,5 ; Rom. ix. 3. ܐܢܐ ܩܢܘܡܝ *I myself ;* Heb. i. 3 ; ix. 28.

B. Other Pronouns.

The other pronouns are thus expressed :

1. *This, that,* see § 56. 3.

2. *Each, every,* are expressed ; *a*) as substantives, by ܓܒܪܐ Gen. xl. 5 ; ܐܢܫ I Cor. iii. 8 ; vii. 2, 3 ; Gal. vi. 4 ; the latter is doubled in Acts ii. 38, 45 ; I Cor. vii. 17 ; xi. 21 ; II Cor. v. 10 ; I Thess. iv. 4. Sometimes they are expressed by ܟܠ ܢܦܫ Rom. xiii. 1 ; ܟܠ ܡܢ ܡܢ Eph. v. 33 ; ܟܠ ܐܢܫ ܡܢܟܘܢ Luke xiv. 33 ; ܟܠܒܪܢܫ or ܟܠ ܒܪܢܫ Rom. xii. 18 ; *b*) as adjectives ; *α*) by ܟܠ Matt. vii. 17 ; 1 John iv. 3 ; ܟܠܚܕ ܡܢ Assem. I. 11, A. 19 ; *β*) by a repetition of the noun defined by *each, every ;* e. g. II Kings

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xvii. 29. ܟܠ ܥܡܐ *every nation;* Matt. xx. 10; γ) by the plural; e.g. Amos iv. 4. ܟܠ ܨܦܪܐ *every morning;* sometimes by the singular which is to be considered as a distributive; e. g. Jer. xxxvii. 21. ܒܟܠ ܝܘܡܐ *each day.* The neuter is expressed by ܟܠ ܡܕܡ John iv. 25.

3. *Whosoever*, (*quicunque*), is expressed by ܟܠ ܐܢܫ or ܟܠܢܫ John i. 7; 1 Cor. iii. 13; ܟܠ ܕ Matt. xiii. 19; ܟܠ ܐܝܢܐ ܕ I John iii. 3; ܡܢ ܕ Mark vii. 16; Barh. 195, 3; 198,12. The neuter by ܟܠܡܐ ܕ Acts iii.22; iv. 23; ܡܕܡ ܕ Matt. x. 27.

4. *Somebody, anybody* (*aliquis*), in interrogative and conditional clauses, are expressed; *a*) by ܐܢܫ and ܐܝܬ John iv. 33. ܟܡܐ ܐܢܫ ܐܝܬ ܠܗ ܡܕܡ ܟܡܐܟܠ *hath any one brought him aught to eat?* vii. 48; I Tim. vi.3. ܐ ܐܝܬ ܐܢܫ ܠܡܠܦ *if any one teach;* Rev. xxii. 18; *b*) by ܡܢ ܕ Mark vii. 16. ܐ ܐܝܬ ܠܗ ܡܢ *hath any one?* *c*) sometimes by ܡܢ Rom. iii. 3. ܐ ܡܢܘ ἐί τινες; Mark xii. 5; or more in accordance with the Hebrew idiom, by ܢܦܫ Lev. iv. 2; v. 1, 2, 4; vii. 27. The neuter is expressed; *a*) by ܡܕܡ Acts v. 36; ܕܗܘܐ ܡܕܡ ܕ *that he was something* (*great*); John vii.4; I John ii. 15; *b*) sometimes by ܡܢ Lev.v.9. ܡܢ ܕܡܐ *some* (*of the*) *blood;* or ܡܠܬܐ (= דָּבָר) Gen. xviii.14.

5. *Nobody, no one;* *a*) as substantives, are expressed by ܠܐ ܐܢܫ Matt.ix.16; John i.18; James i.13; ܠܐ ܐܢܫ Acts xviii. 10; I Cor.ii.11; ܠܐ ܡܕܡ ܐܢܫ Num.xxxi.49; ܠܐ ܡܕܡ ܐܢܫ Jer. li.43; ܠܐ ܐܢܫ John vii.4; sometimes by ܠܐ ܐܢܫ ܕ John xv.13; ܠܐ ܕ or simply by ܠܐ with an adjective or participle following; e.g. Matt.xix.17. ܠܐ ܛܒ *no one is good.* The neuter, by ܠܐ ܡܕܡ or ܠܐ ܡܕܡ Phil. ii. 3; I Tim. vi. 7; ܠܐ fol-

lowed by ܡܢ Matt. x. 26; with ܡܢ preceding, II Cor. vi. 10; without ܡܢ James iv. 2; *b*) as adjectives, by ܠܐ after the noun, with the verb, I Cor. ii.9. ܠܐ ܚܙܬ ܥܝܢ *no eye hath seen it;* before the noun, Rom. viii. 39. ܠܐ ܒܪܝܬܐ *no creature;* by ܠܝܬ with the noun following, Luke iv. 24. ܠܝܬ ܢܒܝܐ *no prophet;* Heb.iv.13; with the noun preceding, Eph. v. 5; with the words standing between, John xv. 22. ܠܝܬ ܗܘ ܠܗܘܢ ܚܛܝܬܐ *they would have had no sin.*

6. *Some, any*, are expressed; *a*) by ܐܢܫ ܡܢ Matt. xvi. 14. ܐܢܫ ܡܢ ܐܡܪܝܢ *some say;* John ix. 9; with words interposed, vii. 12. ܐܢܫ ܡܢ ܐܡܪ ܗܘ ܐܡܪ *for some said;* ܡܢ ܐܢܫ ܐܚܪ I Cor. viii. 7; xv. 34; II Thes. iii. 11; *b*) by ܐܢܫ ܐܢܫ Phil. i. 15; I Tim. iv. 1; ܐܚܪ ܡܢ John ix. 16; *c*) elliptically, by ܡܢ, Matt. xxiii. 34. ܡܢܗܘܢ ܬܩܛܠܘܢ ܘܡܢܗܘܢ *some shall ye kill;* Mark xii. 5; Acts xvii. 32; Rom. v. 3; *d*) sometimes by the plural of the noun; e. g. Dan. viii. 27. ܝܘܡܝܢ *some days;* ܫܢܝܢ, Gen. xxix. 20. The neuter is expressed by ܡܢ ܐܡܪ, Matt. xiii. 4. ܡܢ ܐܡܪ ܢܦܠ *some fell;* also in verse 8.

7. *Some, others*, are expressed; *a*) by ܐܚܪ — ܐܚܪ, Acts xxviii. 24; or by ܐܢܫ ܐܢܫ — ܐܢܫ ܐܢܫ Phil. i. 15; *b*) by ܐܚܪ ܡܢ — ܡܢ ܐܡܪ Matt. xvi. 14; John vii. 12; or with ܡܢ ܐܡܪ repeated, Assem. I. 10. Rem. 1, 2; *c*) by ܡܢܗܘܢ — ܡܢܗܘܢ Acts xvii. 32; Barh. 105, 10; with the sign of the case prefixed, 114,14. ܡܢܗܘܢ ܩܛܠ ܡܢܗܘܢ ܘܥܪ ܥܡܐ *some they killed, others he blinded;* finally by ܐܚܪ — ܐܚܪ, Barh. 93, 18.

Rem.—When *some* signifies the *greater part*, it is expressed by

ܣܰܓܺܝܐ̈ܐ ܗܳܢ — ܐ̱ܚܪ̈ܢܐ, John vii. 40. *Some this—others that*, by ܐ̱ܚܪ̈ܢܐ ܐ̱ܚܪ̈ܢܝܬܐ Acts xix. 32.

8. *The one, the other*, (*alter*) are expressed; *a*) of persons, by ܚܰܒܪ masc. ܚܰܒܪܬܐ fem., repeated; or by ܚܰܒܪ — ܓܰܒܪܳܐ Isa. iii. 5; ܚܰܒܪ — ܐ̱ܢܳܫ Gen. xiii. 11; also of inanimate objects, Matt. xii. 13. ܦܫܰܛ ܐܺܝܕܶܗ ܘܰܬܩܶܢܰܬ ܐܰܝܟ ܚܰܒܪܬܳܗ̇ *he stretched forth his hand and it became sound as the other;* I Cor. xiv.7; Col. iii. 13. ܐܶܢ ܐܺܝܬ ܠܐ̱ܢܳܫ ܥܰܠ ܚܰܒܪܶܗ ܪܽܘܥܡܳܐ *if one hath an accusation against another;* Phil. ii. 3, 4; *b*) by ܚܰܕ or ܗܳܢܳܐ repeated, Rom.xii.10; ܚܰܕ ܠܚܰܕ *one to the other* (=*each other*, comp. Remark); Matt. xxiv. 10; John xiii. 35; also by ܚܰܕ — ܐ̱ܚܪܺܢܳܐ Matt. vi. 24. ܐ̱ܚܪܺܝܢ — ܐ̱ܚܪܺܝܢ John iv. 37; *c*) by the repetition of the same noun, Acts xxi. 34. ܐ̱ܢܳܫܳܐ — ܡܶܕܶܡ ܡܶܕܶܡ *one this, another that;* or by ܚܕ̈ܕܐ Gal.vi.2. ܘܰܛܥܰܘ ܝܽܘܩܪܳܐ ܕܚܕ̈ܕܐ *let one bear another's burden.*

Rem.—*One another* is represented by ܚܰܕ ܚܰܕ, with a preposition interposed between, John xiii. 14; xxii. 34, 36; sometimes by the simple preposition with suffix, Rom.i.24. ܒܗܽܘܢ *among one another;* or in like manner by ܚܕ̈ܕܐ John xvi. 19; Barh. 41, 18.

9. *The same, himself, herself, itself,* are expressed; *a*) by a personal pronoun doubled, with ܒܶܗ placed between; e. g. Heb.x.11. ܗܶܢܘܢ ܒܶܗ ܗܶܢܘܢ ܕܶܒܚ̈ܶܐ *the same sacrifice;* Phil.iii.1. ܗܳܠܶܝܢ ܒܶܗ ܗܳܠܶܝܢ *the same;* also without ܒܶܗ; e.g.Assem.I.44,13. ܒܗܽܘܢ ܒܗܽܘܢ ܫܳܥܬܳܐ *at the same time;* *b*) by a compounding of the demonstrative pronoun (§ 17. 1. Rem.; § 57. 1. Rem.); *c*) by the pleonastic suffix before the noun; e.g.Mark i. 42. ܒܳܗ̇ ܒܫܳܥܬܳܐ *at the same hour;* Heb. ii. 14; ix. 24. ܠܶܗ ܠܫܡܰܝܳܐ *into heaven itself;* Matt. xxvi. 44; Heb. ix. 21.

ܡܢܗ ܡܢ ܕܡܐ *with the same blood ;* with ܕܝܠ and the noun following ; e.g. Assem. I.415,3. ܕܝܠܗ ܕܫܢܬܐ *the same year ;* 416, 1 ; *d*) sometimes by ܢܦܫܐ and ܩܢܘܡܐ with suffix (§ 58. A), Matt. iv. 6 ; John v. 26, 43.

Rem.—More definite are ܗܘ ܗܘ, equivalent to *just the same, exactly the same ;* John i. 15 ; vii. 25 ; Barh. 26, 2.

10. *A certain* (*one*) ; *a*) by ܚܕ masc. ܚܕܐ fem. ; John iv. 46. ܡܠܟܐ ܚܕ *a certain king ;* v. 2. ܕܘܟܬܐ ܚܕܐ *a certain place ;* Barh. 116,10 ; 117,3 ; with ܡܢ following; e.g. Assem. I. 33; 22, 27 ; Barh. 93, 6 ; *b*) by ܡܕܡ relating to things ; e.g. Barh. 170, 3. ܟܕ ܥܠ ܠܒܝܬܐ ܡܕܡ *when he had entered into a house ;* 178, 2 ; 194, 3.

Rem.—In proper nouns it is sometimes expressed, by circumlocution, by ܐܢܫ ܕܫܡܗ ; e. g. Assem. 350, 18 ; 351, 2.

11. *As great—as* (*tantus quantus*) is expressed by ܐܝܟ ; e.g. Barh. 190, 16. ܠܐ ܚܙܘ ـ ܐܝܟ ܐܣܢܩܐ ܕܝܘܡܢܐ ܗܘ *they saw no need so great as on this day. Of which nature—of such,* or *so as* (*talis--qualis*), are expressed by ܐܟܡܐ ܕ ـ ܗܟܢܐ ; e.g. Assem. I.39 ; 17,18. ܐܟܡܐ ܕܚܙܝܬ ܠܐܝܩܘܢܐ ـ ܗܟܢܐ ܐܝܬܘܗܝ *as the statue which thou hast seen, so is he.* This latter idea alone is also expressed by ܐܝܟ and a pronoun following ; e.g. John iv. 23; ܕܐܝܟ ܗܠܝܢ *such ;* Barh. 55, 13 ; 70, 18.

CHAPTER SECOND.

THE VERB.

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§ 59. *General View.*

The use of the *Preterit* and of the *Future*, as in the Hebrew, is so comprehensive, that by them almost all the other relations of time are designated, in accordance with definite rules (comp. § 65). This, however, is usually in such a manner that the preterite designates those tenses which stand in connection with past time, while the *future* has the same influence upon *future* time.

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§ 60. *Use of the Preterit.*

1. In the *Past* it designates ;

a) the absolutely *past* tense ; e.g. Matt.ii.2. ܚܙܝܢ ܟܘܟܒܗ *we have seen his star ;* ܐܝܬܝܢ ܠܡܣܓܕ ܠܗ *we are come to worship him ;* John iii. 16 ; Assem. I. 361, 26, 27 ;

b) the *Narrative* tense (*Aorist*) ; α) mostly *before the subject ;* e.g. Mark xi. 11. ܘܥܠ ܝܫܘܥ ܠܐܘܪܫܠܡ *Jesus came to Jerusalem ;* John ii.22. ܐܬܕܟܪܘ ܬܠܡܝܕܘܗܝ *his disciples remembered ;* β) after particles (when something *actual* is denoted), e. g. ܕ, Barh. 68,12. ܕܠܐ ܩܒܠܘ *since they did not receive ;* line 4. ܥܕ ܕ *until that ;* Matt. i. 25. ܥܕ ܕܝܠܕܬ *until she brought forth ;* Barh. 24, 6 ; ܥܕ ܕܡܬ *until he died ;* 213, 18 ; 217, 3 ; Assem. I. 31,17 ; Ephr. I. 196, F ;

c) the *Pluperfect ; a*) in relative clauses which define the principal action, and in point of time, precede it; e.g. Matt. i. 24. ܥܒܕ ܐܢܓܠܐ ܡܪܝܐ ܟܡܐ ܦܩܕ ܠܗ *he did as the angel of the Lord had commanded ;* Mark xi. 6; *b*) after particles; e.g. ܟܕ *when, after ;* Matt. ii. 1. ܟܕ ܐܬܝܠܕ ܝܫܘܥ *when Jesus was born ;* verse 9; John ii. 22; vi. 23, 24; Barh. 90, 9; Assem I. 84, B. 6. ܗܘ ܟܕ *after that ;* Barh. 39,7. ܟܕ ܗܘ ܩܛܠ ܠܕܪܝܘܫ *after that he had slain Darius;* 164,8. ܟܕ ܗܘ, ibid; Assem. I. 213, A. 25; ܟܕ ܡܛܝ *so soon as ;* Barh. 79, 12.

Rem.—More frequently, however, for the pluperfect, stands the periphrastic form of the preterite with ܗܘܐ (§ 65).

2. It denotes the *Present Tense ;*

a) in verbs of *quality* and *condition ;* e. g. Matt. xvi. 2, 3. ܫܡܝܐ ܣܡܩ ܫܦܝܪ *the sky is red ;* John iv. 35. ܚܩܠܐ ܕܗܢܘ ܚܘܪ *the fields which are white ;* Isa. i. 3 ; Ephr. II. 117, A ; *b*) in general designations of time, denoting simply what is *usual* and *customary ;* e. g. Ps. xiv. 2. ܝܗܘܐ ܡܛܠ ܡܬܒܨ *the Lord looks down ;* xxv. 2 ; *c*) when it denotes a state or condition ; e.g. Gen. iv. 6. ܠܡܢܐ ܐܬܟܨܦ ܐܢܬ *why art thou angry ?*

3. It marks the *Future Tense ;*

a) in prophecies, asseverations, and the like, (for the most part, however, only in translations from the Hebrew), which are viewed as already fulfilled and accomplished ; e.g. Isa. ix. 2. ܚܙܘ ܢܗܝܪܐ ܪܒܐ *they shall see a great light ;* Gen. xvii. 20 ; sometimes after verbs in which is involved the idea of a future action ; e. g. Barh. 80, 1. ܐܡܪ ܕܢܬܠ *he promised that he would give ; b*) the *completed future* (*futurum exactum*) after ܟܕ ; e.g. Mark xii.25. ܟܕ ܢܩܘܡܘ ܡܢ ܡܝܬܐ *when they shall rise from the dead ;* John iv. 25.

4. In exhortations, and in clauses which contain conditions or conclusions, the preterite also expresses the relation of the subjunctive ; *a*) of the *present tense*, (ܗܘܐ with a participle or adjective) ; e. g. I Thess. v. 6. ܢܗܘܐ ܫܗܪ *let us be watchful ;* verse 8 ; Eph. ii. 11 ; Tit. ii. 9, 10 ; *b*) of

the *imperfect:* e. g. John ix. 41. ܐܠܘ ܣܡܝܐ ܗܘܝܬܘܢ ܠܝܬ ܗܘܬ ܠܟܘܢ ܚܛܝܬܐ *if ye were blind, then would ye have had no sin;* xv. 19; *c*) of the *pluperfect;* e. g. John xi. 21. ܐܠܘ ܬܢܢ ܗܘܝܬ ܠܐ ܡܝܬ ܗܘܐ ܐܚܝ *hadst thou been here my brother had not died;* Barh. 93, 10; Ephr. I. 225, E.

Rem.—In the first case (under *a*, above) ܗܘܐ is sometimes wanting; e. g. Matt. ix. 17. ܕܠܐ ܡܨܛܪܝܢ ܙܩܐ *the bottles do not thereby burst;* xxv. 24; Mark i. 44; ii. 21,22; Luke v. 36; the imperfect subjunctive is more frequently expressed by the future (§ 61); and sometimes the preterite with ܐܠܘܝ *oh, that,* denotes the *optative* (§ 65); e.g. Rev. iii. 15. ܐܠܘܝ ܩܪܝܪܐ ܗܘܝܬ *oh, that thou wert cold;* Ephr. III. 284. ܐܠܘܝ ܠܐ ܗܘܝܬ ܡܢ ܒܢܝ̈ܗ̇ *would that I were not of her children.* This idea seems also involved in the cases under *c*.

5. Finally, the preterit also stands for the *Imperative* and the *Infinitive;*

a) the preterit ܗܘܐ occurs as an *Imperative* in connection with an adjective or participle; e. g. Mark v. 34. ܗܘܝܝ ܚܠܝܡܐ ἴσθι ὑγιής; II Tim. iv. 5; Rom. xii. 9, 10. ܗܘܝܬܘܢ ܪܚܡܝܢ ܠܐܚܝ̈ܟܘܢ *love your brethren;* I Pet. ii. 13; iv. 9; after preceding imperatives; e. g. Luke x. 37. ܐܙܠ ܐܦ ܐܢܬ ܗܟܢܐ ܗܘܝܬ ܥܒܕ πορεύου, καὶ σὺ ποίει ὁμοίως; I Pet. iii. 15;

b) the preterit stands as an *Infinitive* after verbs signifying *to come, to go, to send,* etc., without the copula; e. g. Barh. 415,2. ܐܬܐ ܟܪܟ ܥܠ ܥܟܘ *he came to besiege Acco;* 402, 8; with the copula, Barh. 403, 16, 17. ܫܕܪܘ ܘܒܥܘ *they sent to entreat;* especially after ܫܪܝ; e. g. Barh. 68, 1. ܫܪܝ ܦܬܚ — ܘܡܩܪܒ *he began to open — and to offer up.*

Rem.—But this union frequently denotes merely the aorist; e. g. *Assem. I.* 288, 2. ܩܡܘ ܐܙܠܘ *they arose to go* i. e. *they went.*

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§ 61. *Use of the Future.*

1. The Future stands;

a) for the *Absolute Future;* e. g. Matt. xxiv. 35. ܫܡܝܐ ܘܐܪܥܐ ܢܥܒܪܘܢ ܡܠܝ ܕܝ ܠܐ ܢܥܒܪ *Heaven and earth shall pass away, but my word shall not pass away;* i. 21, 23; Luke xviii. 8; John xiv. 13;

b) for the *Complete Future* in conditional clauses, (with the future in the conclusion of the sentence); John v. 43. ܐܢ ܐܚܪܢ ܐܬܐ ܒܫܡ ܢܦܫܗ ܗܘ ܬܩܒܠܘܢ ܠܗ *if another shall have come in his own name, him will ye receive;* viii. 28. xv. 7, 10.

2. Furthermore, it denotes, the following relations of time;

a) the *Present* although more rarely than in Hebrew; e.g. John iv. 13. ܟܠ ܗܘ ܕܫܬܐ ܡܢ ܗܕܐ ܡܝܐ ܢܗܘܐ ܬܒ ܥܘܕ *πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν*; with ܐ verse 48, after ܕ ܩܕܡ Luke xxii. 61. ܩܕܡ ܕ ܠܐ ܢܩܪܐ ܬܪܢܓܘܠܐ *before the cock crows;* *b*) the *Imperfect;* *a*) after such verbs as ܫܪܝ ܕ; Assem. I. 27, 20. ܫܪܝ ܠܗ ܕ ܢܡܪ ܠܗ *he spake to him (began to speak);* *β*) after particles ܕ ܥܕ ܕ *until;* ܩܕܡ ܕ *before;* e. g. Luke ii. 21. ܩܕܡ ܕ ܐܬܩܪܒ ܠܡܥܘܠ *before he was conceived in his mothers womb;* Barh. xi. 15; *c*) more rarely the Perfect; e. g. Jud. v. 8. ܐܬܪܥܝ ܐܠܗܐ *God hath chosen;* Isa. xliii. 17, 19; *d*) the *Pluperfect;* after ܥܕ ܕ, ܩܕܡ ܕ *before;* e. g. Jer. i. 5.

3. It serves to express the following Moods;

A) the *Subjunctive;* *a*) of the *Present;* *a*) in general;

John vii. 37. ܢܐܬܐ ܠܘܬܝ ܘܢܫܬܐ *let him come to me and drink;* Barh. 79, 1. ܗܫܐ ܢܡܘܬ *now let him die;* β) after ܕ, ܕܠܐ with a preceding present or imperative; e. g. John v. 10. ܠܐ ܫܠܝܛ ܠܟ ܕܬܫܩܘܠ ܥܪܣܟ *it is not lawful that thou should'st carry thy bed;* vi. 12. ܟܢܫܘ — ܕܠܐ ܢܐܒܕ ܡܕܡ *gather—that nothing be lost;* Matt.xxvi.41; Assem.I.377,10, 11,13; *b*) of the *Imperfect;* *a*) in conditional clauses; John ix. 22. ܐܢ ܐܢܫ ܢܘܕܐ ܒܗ *if any man should confess concerning him;* β) after a preceding imperfect; e. g. John ii. 25. ܠܐ ܡܣܬܢܩ ܗܘܐ ܕܐܢܫ ܢܣܗܕ *it was not needful that any one should testify;* after a preterite; v.27. ܐܫܠܛܗ ܕܢܗܘܐ ܥܒܕ ܕܝܢܐ *he gave him authority that he should execute judgment;* i. 31; Barh. 80, 3; Assem. I. 359, 5; after the pluperfect; e. g. John iv. 8. ܐܙܠܘ ܗܘܘ — ܕܢܙܒܢܘܢ *they were gone that they might buy;* γ) sometimes with ܗܘܐ appended; e.g. Ephr. I. 223, C. ܐܝܟܢܐ ܢܥܒܕܗ ܗܘܐ *how he would do;* Assem. I. 297, B. 3. v. E; *c*) of the *Perfect* sometimes, in conditional clauses, after ܐܢ and ܐܠܐ ܐܢ (*in case that*); e.g. John vii. 51; Ephr. I. 237, B. and E; *d*) of the *Pluperfect*, more rarely, and only with ܗܘܐ appended; e. g. Ephr. I. 40, B. ܡܢܐ ܣܘܪܚܢܐ ܢܗܘܐ ܗܘܐ ܒܗܕܐ ܕܫܒܠܐ ܛܒܐ ܐܝܬܝܬ ܗܘܐ *what harm would have arisen because it had brought forth good ears?*

Rem.—*May*, *might*, *can*, *should*, *must*, and the like, are also expressed by the future; e. g. Ephr. I. 203, F. ܕܢܐܙܠ ܘܢܚܙܐ *that he might go and see;* John iv. 40. ܒܥܘ ܡܢܗ ܕܢܗܘܐ ܠܘܬܗܘܢ *they entreated him that he would remain with them;* verse 47; v. 14; Rom. vi. 1. ܡܢܐ ܢܐܡܪ ܢܩܘܐ *what shall we say, shall we continue?* Gen. ii. 16, 30, 31; Luke xviii. 7; John vi. 28; Heb.

i. 6 ; Barh. 63, 19. ܟܠ ܕܢܩܪܒ ܢܬܩܛܠ *every one who offered not should die* ; 68, 18 ; Mark ix. 49. ܟܠ ܕܢܬܡܠܚ ܒܡܠܚܐ ܢܬܡܠܚ *every sacrifice should be salted with salt* ; Prov. xx. 9 ; ܡܢ ܢܐܡܪ *who can say?* By way of circumlocution, *may* and *should* are expressed by ܕ ܣܠܩ ; e. g. I Cor. xi. 7 ; *must*—by ܕ ܐܬܐ with a future following ; e. g. John iv. 24 ; I Tim. iii. 2.

B) The *Imperative ; a*) in Prohibitions ; e.g. Matt. i. 20. ܠܐ ܬܕܚܠ *fear not ;* John iii. 7 ; vi. 20 ; I Cor. xv. 33, 34. ܠܐ ܬܚܛܐ *sin not ; b*) after a preceding imperative ; e. g. John i. 40. ܐܬܐ ܘܚܙܐ ἔρχεσθε καὶ ἴδετε, verse 47 ; viii. 11.

Rem.—The third person of the imperative, which is wanting, is always expressed by the future ; e. g. Gen. i. 3. ܢܗܘܐ ܢܬܪ *let there be light.*

C) The future marks the *Infinitive* after verbs which involve the intention of some action ; e. g. Barh. 34, 4, 5. ܒܥܐ ܕܢܩܛܠ *he sought to kill ;* 90,7,8. ܐܬܚܫܒ ܕܢܩܛܠܝܗ *he thought to kill him ;* Matt. ii. 22. ܕܚܠ ܠܡܐܙܠ *he feared to go ;* Assem. 1. 33, 25. ܫܪܐ ܕܢܨܘܡ ܘܨܠܝ *he began to fast and to pray ;* John iii. 3. ܠܐ ܡܫܟܚ ܕܢܚܙܐ *he cannot see ;* verses 4, 5 ; xv. 4 (without ܕ following, Matt. viii. 28). In like manner occur ܐܙܠ Matt. v.17 ; ܫܒܩ xvi. 3 ; ܨܒܐ Luke viii. 55 ; Acts i. 4 ; and many others.

Rem.—The infinitive with ܠ also follows these verbs. Compare § 63. B.

4. Finally, the future is also expressed by ܥܬܝܕ *ready, about to be* (= μέλλειν) and a following infinitive ; e.g.Matt. xi. 14. ܗܘ ܕܥܬܝܕ ܠܡܐܬܐ *he who is to come ;* John iii. 14. ܗܟܢܐ ܥܬܝܕ ܒܪ ܐܢܫܐ ܕܢܬܪܡܡ *even so the Son of Man is to be lifted up ;* vi. 6 ; vii. 35 ; in the plural ; Luke xxi.

9. ܥܬܝܕܝܢ ܐܢܝܢ ܗܠܝܢ ܠܡܗܘܐ *this will come to pass;* verse36. The implied idea of the imperfect is expressed by ܗܘܐ appended; e. g. John vii. 39. ܪܘܚܐ ܕܥܬܝܕܝܢ ܗܘܘ ܠܡܩܒܠܘ *the spirit which they were to receive.*

Rem.—Also occurs ܕ ܥܬܝܕ with a following future; e. g. Assem. I. 481, 22. ܕܥܬܝܕ ܟܗܢܐ ܕܢܫܪܐ *the priest shall begin*; 37, 17; Ephr. I. 197, D; in the plural; John vi. 15. The idea of *willing, purposing*, is also expressed by ܨܒܐ; *a*) with ܕ and a future following; especially Matt. xvi. 24. ܡܢ ܕܨܒܐ ܕܢܐܬܐ ܒܬܪܝ whoso will follow after me; v. 40; Barh. 68,6; or without ܕ; e. g. Luke xviii. 13. ܠܐ ܨܒܐ ܗܘܐ – ܢܪܝܡ *he would not—lift up*; b) with an infinitive following; John i.44. ܨܒܐ ܠܡܦܩ *he would go forth.*

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§ 62. *Use of the Imperative.*

1. The Imperative expresses either a *command;* e.g. John v. 8. ܩܘܡ ܫܩܘܠ ܥܪܣܟ ܘܗܠܟ *arise, take up thy bed and walk;* or *encouragement* and *permission;* e. g. Mark i. 38. ܗܠܟܘ ܠܩܘܪܝܐ *go into the city;* John xi. 15.

Rem.—In the same signification the Syriac appends the imperative of ܐܬܐ (vid. § 28. 1.Rem.; 2. Rem.) to the future of the finite verb, especially of ܬܐ and ܬܝ in the singular, when *two*, are intended; e. g. Gen. xxxi. 44. ܬܐ ܢܓܙܘܪ ܩܝܡܐ *let us make a covenant;* xix. 32; and ܬܘ in the plural, when *several* are meant; e.g. John xi. 7. ܬܘ ܢܐܙܠ *let us go.*

2. The imperative standing after the future, sometimes acquires a future signification; e. g. Gen. xlv. 18. ܐܬܠ ܠܟܘܢ — ܘܐܟܘܠܘ *I will give to you—and ye shall eat;*

or the latter of two imperatives, following each other without a copula, denotes the infinitive; e. g. John iv. 16. ܙܠ ܩܪܝ *go to call;* verse 29. ܬܘ ܚܙܝ *come to see;* Ephr. I. 201, E; or with the copula they stand in the relation of *cause* and *effect;* e. g. Gen. xlii. 18. ܗܕܐ ܥܒܕ ܘܚܝܘ *do this and live*, i. e., *if ye would live.*

Rem.—In this latter case the future also follows the imperative; e. g. Isa. viii.10. ܥܒܕܘ ܡܠܬܐ ܘܠܐ ܬܩܘܡ *speak a word, it shall not be fulfilled.*

3. Of two successive imperatives, when one is negative, it is expressed by the future (§ 61. 3. B); e. g. John viii. 11. ܙܠ ܘܠܐ ܚܛܝ ܗܫܐ *go and henceforth sin no more;* Rom. xi. 20; Eph. iv. 26.

Rem.—Concerning the third person of the imperative, compare § 61. 3. B. Rem. On the use of ܗܘ to designate this person. see § 60. 5. *a.*

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§ 63. *Use of the Infinitive.*

The Syriac, which has not, like the Hebrew, a double form for the infinitive absolute and construct, denotes the latter by ܠ prefixed (compare § 19. B. 3).

A. Infinitive Absolute.

The infinitive without ܠ is mostly used adverbially, and in connection with its finite verb, which it precedes, denotes; *a*) a *strenthening* of the action; e. g. Hebr.vi. 14. ܒܪܟܐ ܐܒܪܟܟ ܘܐܣܓܐ ܐܣܓܝܟ *I will bless thee exceedingly and multiply thee greatly;* I Sam. xx. 6; xxiii. 22; John ix. 9. ܕܡܝܐ ܗܘ ܠܗ *he is very like him;* Acts v.

28 ; Philem. verse 9 ; *b*) *certainty, confirmation ;* e. g. Barh. 15, 13. ܡܕܥ ܬܕܥ *thou shalt know with certainty.* Negatively with ܠܐ before the finite verb it is equivalent to, *by no means ;* e.g. John xx. 5. ܡܥܠ ܠܐ ܥܠ *he by no means went in ;* Rom. ix. 6. ; *c*) it sometimes denotes *continuance ;* e.g. Isa. xxx.19. ܡܒܟܐ ܠܐ ܬܒܟܘܢ *ye shall not always weep ;* Exod. xxxiv. 7.

Rem.—By the infinitive absolute are also expressed, rather however after the idiom of the Hebrew, other minute points of the language ; e. g. *much, much more ;* Jer. xxii. 10. ܡܒܟܐ ܒܟܘ *weep much ; somewhat, indeed* (Germ. *etwa*), Gen. xxxvii. 8. ܡܡܠܟܘ ܡܡܠܟ ܐܢܬ ܥܠܝܢ *wilt thou indeed rule over us ? then, truly;* xliii.7. ܡܕܥ ܝܕܥܝܢ ܗܘܝܢ *could we then know ? perhaps, indeed ;* Acts vii. 34. ܡܚܙܐ ܚܙܝܬ *I have indeed seen.* More frequently it is merely pleonastic ; e. g. Luke i. 22 ; John xiii. 29 ; Acts vii. 45 ; and it is appended to the imperative ; e. g. Isa. vi. 9. ܫܡܥܘ ܡܫܡܥ *hear ye.* The negative sometimes stands before it ; e.g. Gen. iii. 4. ܠܐ ܡܡܬ ܬܡܘܬܘܢ *ye surely shall not die.* The case *a*, in translations of passages from theOldTestament,is also expressed by the noun formed from the finite verb ; e. g. Gen. ii.17. מוֹת תָּמוּת ܡܘܬܐ ܬܡܘܬ *thou shalt surely die* (compare Ephr. I. 24, A), which is closely connected with the ordinary Syriac mode of expression ; as ܚܕܝ ܚܕܘܬܐ ܪܒܬܐ ܛܒ *rejoice exceedingly ;* see § 67. 1. c.

B. Infinitive with ܠ or the Construct form.

The Infinitive with ܠ stands ;

a) after verbs which denote a *purpose, wish, determination, capacity, command,* etc. ; e. g. Luke xi. 54. ܒܥܝܢ ܠܡܨܕܘܗܝ ܡܕܡ *they sought to catch something;* Matt. xxi. 46 ;

John v. 16; vii. 1. ܠܐ ܨܒܐ ܗܘܐ ܠܡܗܠܟܘ *he would not go ;* Matt. xiv. 5; Barh. 14, 18; 83, 6; Matt. vi. 24. ܠܐ ܐܢܫ ܡܫܟܚ ܠܡܦܠܚܘ *no man can serve ;* Mark ii. 7; John iii. 2; x. 21; Barh. 192, 20. ܐܦܠܐ ܬܡܢ ܐܫܟܚ ܠܡܩܘܝܘ *here also could he not remain ;* Luke xv. 15. ܫܕܪܗ ܠܡܪܥܐ *he sent him to feed ;* John iv. 33. ܐܝܬܝ — ܠܡܐܟܠ *he brought—to eat ;* Ephr. I. 230, D. ܢܣܒܘܢ — ܠܡܫܓܪܘܗ *they shall take — to kindle ;* John xi. 31. ܕܠܩܒܪܐ ܐܙܠܐ ܠܡܒܟܐ *that she goeth unto the grave to weep ;* Barh. 12, 20; *b*) after verbs signifying *to begin, to cease, to be accustomed ;* e. g. Matt. iv. 17. ܫܪܝ ܠܡܟܪܙܘ *he began to preach ;* xvi. 21; Barh. I, 1, 2; 5, 2; Assem. I. 513, B. 20; Acts v. 42. ܠܐ ܫܠܝܢ ܗܘܘ ܠܡܠܦܘ *they ceased not to teach ;* Eph. i. 16; Barh. 5. 10. ܡܥܝܕܝܢ ܠܡܫܚܠܦܘ *they were accustomed to changes.*

Rem. 1.—The infinitive with ܠ (which can sometimes, viz. in passages translated from the Hebrew, be rendered by *while*, or *when ;* e.g. Gen. ii. 3. ܕܒܪܐ ܐܠܗܐ ܠܡܥܒܕ *which God created, when he made it*); forms, after ܥܬܝܕ (§ 61. 4) and after ܗܘܐ, a circumlocution for the future; e.g. Gen. xv. 12. ܗܘܐ ܫܡܫܐ ܠܡܥܪܒ *the sun shall go down.* But of the Hebrew idiom, by which the infinitive, joined with a preposition or conjunction, is explained by the finite verb, there occurs in Syriac, only the construction with ܡܢ ܕ before ܠ; e.g. Assem. I. 42, 8. ܘܠܐ ܫܠܐ ܗܘܐ ܡܢ ܕܠܡܠܦܘ *and he ceased not to teach ;* negatively, in Hebr. iv. 1. ܕܢܫܠܐ ܡܢ ܕܠܡܥܠ *who should refrain from entering*, i. e., *who should not enter ;* or comparatively, without ܕ; Gen. iv. 13. ܪܒܐ ܗܝ ܣܟܠܘܬܝ ܡܢ ܠܡܫܒܩܘ *my crime is greater, than can be forgiven me.*

Rem. 2.—In the poets we sometimes meet with a transition

from the infinitive to the finite verb; e. g. Ephr. III. 129, F. ܛܒܝܢ ܗܘ ܠܢ ܒܙܒܢ ܕܨܗܝܐ ܠܡܫܬܐ ܡܝܐ ܘܠܐ ܚܠܦ ܕܢܫܬܐ ܢܡܫܘܚ ܡܒܘܥܐ *far better is it, in time of thirst to drink water, than, instead of drinking to measure fountains* (literally, *and we will not measure*); and likewise conversely; which seems to be done for the sake of the metre (compare Hahn et Sieff. Chr. p. 7. Anm.). The Syriac also expresses the infinitive by the future, with or without ܕ prefixed (§ 61. 3. C) or by the participle (§ 64. 3. B).

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§ 64. *Use of the Participle.*

1. Participles may be considered either as Adjectives or as Substantives :

A) As *Adjectives*, they assume the number and gender of their subject; and take their object in the case or with the preposition of the verb from which they are formed; thus; *a*) the *Active Participle ;* e. g. John ii. 14. ܗܢܘܢ ܕܡܙܒܢܝܢ ܬܘܪܐ ܘܥܢܐ ܘܝܘܢܐ *those who sold oxen, sheep, and doves;* verse 16; viii. 44; Barh. 52, 4, 5; 74, 20. ܡܠܟܐ ܕܕܚܠ ܠܐܠܗܐ *a king who fears God;* Assem. I. 270, A. Rem. 9; Acts vi. 3. ܡܠܝܢ ܪܘܚܗ ܕܩܘܕܫܐ *full of the Holy Ghost;* Rom. i. 29; John iii.15. ܟܠܢܫ ܕܡܗܝܡܢ ܒܗ *every one who believes on him ;* *b*) the *Passive Participle*, with the case or the preposition of its active; e. g. Ez. ix. 2. ܠܒܝܫ ܒܘܨܐ *clothed in Byssus ;* Barh. 32, 14; 108, 6; 170, 19. ܟܦܝܦ ܐܝܕܐ *maimed in the hand* ; Lev. ii. 4. ܓܪܝܨܢ ܡܫܝܚܢ ܒܡܫܚܐ *cakes anointed with oil* ; I Sam. ii.18. ܒܪܝܟ ܠܡܪܝܐ *blessed of the Lord.*

B) As *Substantives*, participles stand, in a genitive relation, in the construct state, before the noun ; thus *a*) the

Active Participle; e.g. Gen. xxiii. 10. ܕܥܠܝܢ ܒܬܪܥܐ *those who went in at the gate*; Rom. vii. 1. ܝܕܥܝ ܢܡܘܣܐ *those who know the law* (literally, *the knowers of the law*); Barh. 195, 11. ܫܠܝܦܐ ܕܫܠܦ *who had drawn the sword*; 214, 1; even before prepositions; II Tim. iii. 2. ܟܦܘܪܐ ܕܟܦܝܢ *who deny* (i. e. *refuse to acknowledge*) favors; I Tim. i.10. ܚܒܪ ܫܘܒܥܗ ܕܠܐ ܢܛܪ *breaker of their oath*; *b*) the *Passive Participle*; Gen. xxiv. 31. ܒܪܝܟ ܕܐܠܗܐ *blessed of God*; xxvi. 29.

2. Participles mark the following relations of time:

A) The *present*, in connection with the separable pronoun denoting the subject (§ 54. 2); e. g. John iv. 9. ܐܢܬ ܨܠܝ *thou prayest* (*art praying*); xv. 15; Assem. I. 34, 9. ܠܝ ܡܦܩܢܐ ܕܡܪܢ *I have no command from our Lord.*

Rem.—In the third person which is usually already rendered definite by a preceding noun or pronoun, the separable pronoun is omitted; e. g. Luke xv. 5. ܘܡܣܒ ܥܠ ܟܬܦܗ *and he beareth it* (*the sheep*); verse 6. ܘܐܬܐ ܠܒܝܬܗ ܘܡܨܥ ܠܚܒܪܘܗܝ *and cometh into his house and calleth his friends*; John iii. 18, 20; iv. 36; vii. 17; viii. 47; iv. 23. ܐܬܐ ܗܘ ܙܒܢܐ *but the time cometh.*

B) The *past*; *a*) the *Imperfect*; α) in connection with ܗܘܐ (§ 65); β) without ܗܘܐ after a preceding imperfect; e. g. John. iii. 22. ܘܐܬܥܟܒ ܥܡܗܘܢ ܘܡܥܡܕ *he tarried with them and baptized*; iv. 27, 31; vi. 2; γ) after the preterite in a relative parenthetical clause; e. g. John vi. 5. ܘܚܙܐ ܣܓܝܐ ܣܓܝܐ ܕܐܬܘ ܠܘܬܗ *and he saw a great company who came to him*; verse 11; Assem. I. 75, A.36; joined with ܘ copulative; e. g. Barh. 4, 3. ܘܐܡܪ ܠܗܘ

ܕܚܪܡܘܢ، ܘܝܬܒܘ *they went up on Mount Hermon and abode;* *b*) the *Perfect*; John vii. 52. ܒܨܝ ܘܚܙܝ ܕܢܒܝܐ ܡܢ ܓܠܝܠܐ ܠܐ ܩܐܡ *search and see, that out of Galilee hath arisen no prophet.*

Rem.—It is to be regarded as a mere imitation, and not as a constant idiom of the language, when the Hebrew infinitive הָלוֹךְ or the participle הֹלֵךְ, (by which, coming before the finite verb, is indicated the continuance or gradual progress of an action), is expressed in Syriac by the participle of ܐܙܠ; e. g. Gen. viii. 5. (וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר) ܘܡܝܐ ܐܙܠܝܢ ܗܘܘ ܘܡܬܡܨܝܢ *and the waters decreased more and more;* I Sam. ii. 26. (וְהַנַּעַר הֹלֵךְ וְגָדֵל וָטוֹב) ܘܛܠܝܐ ܐܙܠ ܘܪܒ. ܛܒ. *and the boy grew from day to day.*

C) The *Future;* *a*) the *Absolute Future;* *α*) in general propositions; e. g. John xi. 23. ܩܐܡ ܐܚܘܟܝ *thy brother shall rise again;* *β*) after a present; John xi. 24. ܝܕܥܐ ܐܢܐ ܕܩܐܡ *I know that he shall rise again;* iv. 25; *γ*) after a preterite, Barh. 80, 20; 81, 1. ܐܡܪ ܠܗ ܕܒܬܠܬܐ ܝܘܡܝܢ ܡܫܠܡ ܐܢܐ ܠܗ ܠܡܕܝܢܬܐ *he said to him that in three days he would surrender the city;* John iv. 25; *δ*) after a future; John xiv. 23. ܐܒܝ ܢܪܚܡܝܘܗܝ ܘܠܘܬܗ ܐܬܝܢܢ *my Father will love him, and we will come to him;* Assem. I. 362, 5, 8. ܐܢ ܢܬܝܗܒ ܠܝ ܕ— ܟܪܝܣܛܝܢܐ ܗܘܐ ܐܢܐ *if it shall be granted me that — then will I become a christian;* *ε*) after an imperative; Mark xi. 24. ܗܝܡܢܘ ܕܢܣܒܝܢ ܐܢܬܘܢ *believe that ye shall receive;* *ζ*) after ܗܐ, John xvi. 32. ܗܐ ܐܬܝܐ ܫܥܬܐ *behold the hour shall come;* Gen. vi. 17; xlviii. 4; Exod. ix. 18; *η*) in direct and indirect questions:

e. g. John vii. 41. ܕܠܡܐ ܡܢ ܓܠܝܠܐ ܐܬܐ ܡܫܝܚܐ *shall the Messiah come out of Galilee?* verse 31; viii. 22; xiii. 27. ܡܕܡ ܕܥܒܕ ܐܢܬ *what thou wilt do;* *b*) the *futurum exactum;* *a*) after particles; e. g. John vii. 27. ܐܡܬܝ ܕܐܬܐ *when he shall have come;* verse 31. Barh. 133, 2. ܡܐ ܕܫܡܝܥܐ ܐܢܬ *as soon as thou shalt have heard;* *β*) in conditional clauses; e.g. Ephr. I. 218, F. ܐܠܐ ܕܝܗܒ ܐܢܐ ܠܗ ܡܝܐ *unless I shall have given him water.*

3. In like manner, participles indicate various *Moods;*

A) The *Subjunctive;* viz. *a*) of the *Imperfect* (with ܗܘܐ, compare § 65) after ܐܢ; e. g. Barh. 38, 10. ܐܢ ܡܬܒܪܐ ܗܘܬ ܡܐܢܐ ܐܪܥܐ — ܠܐ ܡܬܒܪܐ *even though the vessel broke, the ground — would not break;* Assem. I. 379, 2. ܐܢ ܟܦܪ ܡܫܝܚܐ ܚܝܐ ܘܐܠܐ ܡܐܬ *if he denied Christ then should he live, if not, he should die;* after ܐܠܐ ܕ, Barh. 56, 12. ܐܠܐ ܕܠܐ ܕܒܚܝܢ ܠܦܬܟܪ̈ܝܗܘܢ *besides that they would not sacrifice;* in relative clauses depending upon a future (= imperfect subjunctive); e. g. Assem. I. 362, 19. ܦܩܕ ܕܢܬܠܝܗܘܢ ܠܗܘܢ ܐܦܝܣܩܘܦܐ ܡܢ ܕܫܐܠܝܢ *he ordered that he should be given them as Bishop, whom they should ask;* *b*) of the *Pluperfect*, with ܗܘܐ in conditional clauses (compare § 60. 4. *c*); e. g. Gal. iv. 15. ܐܠܘ ܡܫܟܚܐ ܗܘܐ ܥܝ̈ܢܝܟܘܢ ܢܣܚܬܘܢ ܗܘܝܬܘܢ ܘܝܗܒܬܘܢ ܠܝ *had it been possible ye would have plucked out your own eyes, and given them to me;* Heb. x. 2; xi. 15; I John ii. 19.

B) The *Infinitive*, after verbs signifying *to begin, to cease, to permit, to command, to be able,* etc.; e. g. Matt. xii. 1. ܫܪܝܘ ܡܠܓܝܢ *they began to pluck;* Mark i. 45; Luke v. 21;

xv. 14; I John ii. 8. ܢܘܗܪܐ ܫܪܝ ܡܬܚܙܐ *they began to see the light;* Assem. I. 37,15. ܫܪܝ ܩܪܐ *he began to call;* 50, 5; Barh. 96, 7; 108, 19; 160, 7; 180, 5; 83, 12; ܒܛܠ ܡܢ ܡܒܢܐ ܥܕ̈ܬܐ *he ceased to build churches;* Matt. xiii. 30. ܫܒܘܩܘ ܪܒܝܢ *suffer to grow;* Luke xviii. 16; John xi. 44; xviii. 8; Luke x. 40. ܐܡܪ ܠܗ ܡܥܕܪܐ ܠܝ *bid her help me;* Mark ii. 2. ܠܐ ܐܫܬܟܚ ܐܬܪ ܐܢܘܢ *it could not hold them;* vii. 15; John v. 19; viii. 43; Acts x.47; Mark vi. 37. ܢܬܠ ܠܗܘܢ ܠܡܐܟܠ *we will give them to eat.*

Rem.—Sometimes ܕ also stands before such a participle; e. g. Matt. xxiv.30. ܢܚܙܘܢ ܠܒܪܗ ܕܐܢܫܐ ܕܐܬܐ *they shall see the Son of man coming;* John v. 19; Acts xxi. 32. ܫܠܘ ܡܢ ܕܡܚܝܢ ܗܘܘ ܠܦܘܠܘܣ ἐπαύσαντο τύπτοντες τὸν Παῦλον.

4. The *Absolute Participle* is distinguished by a) ܟܕ preceding it; e.g. Matt.xiv.25. ܐܬܐ ܠܘܬܗܘܢ ܝܫܘܥ ܟܕ ܡܗܠܟ ܥܠ ܝܡܐ *Jesus came to them walking upon the sea;* xv. 32; John ix. 7. ܘܐܬܐ ܟܕ ܚܙܐ *he came seeing;* Barh. 62, 6. ܟܕ ܡܬܠܗܠ ܒܩܪܒܐ ܡܝܬ *disquieted by war he died;* 73,4. ܠܐ ܟܕ ܩܐܡ ܐܠܐ ܟܕ ܪܟܝܢ *not standing, but bowed to the earth;* *b*) by ܕ preceding; e. g. Mark ii. 14. ܕܝܬܒ ܒܝܬ ܡܟܣܐ *sitting at the receipt of custom;* xi. 2, 4; Matt. xiv. 26; xxvi. 64.

Rem.—If to such a participle, a noun be appended, this construction sometimes expresses the Latin ablative absolute; e. g. Matt. xv. 20. ܟܕ ܠܐ ܡܫܝܓܢ ܐܝܕܝܗ *with unwashed hands;* Mark vii. 2, 5; John xi. 44. ܟܕ ܐܣܝܪܢ ܐܝܕܘܗܝ ܘܪܓܠܘܗܝ *bound hand and foot.* In the translation of the New Testament, the participle is sometimes to be understood as in the person of the finite verb following it; e. g. Matt. ii. 8. ܐܙܠܘ ܒܥܘ πορευθέντες ἐξετάσατε verses 9, 10, 11, 13.

5. The passive participles frequently have an active signification; *a*) those from transitive verbs; e. g. Matt. viii. 18. ܕܚܕܝܪܝܢ ܠܗ *those surrounding him;* Luke vii. 14. ܕܫܩܝܠܝܢ ܗܘܘ ܠܗ *those bearing him;* John v. 4. ܡܫܓܫ ܗܘܐ ܠܡܝܐ *troubling the water;* Acts xxi.16; Assem. I. 30, 4. ܟܕ ܫܩܝܠ ܠܛܠܝܐ *bearing the child;* 34,9; 37,8; 377, 2. ܠܓܝܕܐ ܗܘܬ ܠܗ ܒܐܝܕܗ *she drew him by the hand;* *b*) those from intransitive verbs; e. g. Matt. v. 4. ܛܘܒܝܗܘܢ ܠܐܒܝܠܐ *blessed are those who mourn;* Mark vii. 30; John xi. 19. ܐܬܝܢ ܗܘܘ *they were come;* xii. 15. ܪܟܝܒ ܥܠ ܥܝܠܐ *riding upon a foal;* Barh. 170, 2; 223, 1. ܟܕ ܝܬܝܒ ܥܠ ܥܪܣܐ *sitting upon a bed.*

Rem. — Participles sometimes have the signification of the Latin participle in *-ndus;* e. g. Barh. 128, 2. ܕܚܝܠ *timendus.* Here also belong (compare No. 5) such constructions as ܫܒܝܩ ܠܝ ܟܠ *I have forsaken all;* ܟܦܝܪ ܠܝ ܒܟ *I deny thee;* ܐܝܟ ܕܨܒܝܢ ܠܝ *as I will.*

6. Finally participles are also used impersonally thus; *a*) the *Masculine;* Rom. xvi. 2. ܐܝܟ ܕܝܐܐ ܠܩܕܝܫܐ *as it becometh saints;* Heb. viii. 3; Philem. 8; Assem. I. 33,20. ܒܪܝ ܝܐܐ ܠܟ *my son, it behoveth thee;* 455, A. 24, 41. ܠܐ ܦܐܐ ܠܥܒܕܐ ܕܡܪܝܐ *it behoveth not a servant of the Lord;* John iii. 30. ܠܗܘ ܗܘ ܘܠܐ ܗܘܐ ܠܡܪܒܐ *he must increase;* ix. 4. ܠܝ ܘܠܐ *I must;* Acts xxv. 27; xxvi. 1; Rom. xiv. 4; Mark iv. 38. ܠܐ ܒܛܝܠ ܠܟ ܕܐܒܕܝܢ οὐ μέλει σοι, ὅτι ἀπολλύμεθα; *b*) the *Feminine;* especially to denote the neuter; e. g. Gal. vi.9. ܠܐ ܬܗܘܐ ܡܐܢܐ ܠܢ *let it not be burdensome to us;* Barh. 45, 13. ܗܕܐ ܕܡܟܢܐ *this is probable;*

Assem. I.179,B.22. ܟܠܝ ܗܘܐ *it was necessary;* 482, 24. ܫܦܝܪ ܘܙܕܩ *it is honorable and right;* 519, A. 4.

Rem.—Here belongs also Rom. xiv. 4. ܡܬܩܝܡ ܗܘܐ *it comes into his hands;* i. e. *he can;* and in the feminine, Acts v. 39. ܠܐ ܡܫܟܚܝܢ ܐܢܬܘܢ *ye cannot.*

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§ 65. *View of the manner of designating all the Tenses and Moods; of the Imperfect, Pluperfect, and Optative in particular.*

1. The *Indicative;*

A) of the *Present* is expressed; *a*) by the preterit (§60. 2); *b*) sometimes by the future (§61. 2. a); *c*) usually by the participle (§ 54. 2. b, and § 64. 2. A);

B) of the *Imperfect*; *a*) usually by the participle joined with ܗܘܐ (§ 18.4. Rem., and § 38; also without the substantive verb, § 64. 2.B. *β*); e.g. Matt. ii.9. ܗܘܐ ܐܙܠ *he went;* verse 20. ܕܒܥܘ ܢܦܫܗ ܕܛܠܝܐ ܗܘ ܕܒܥܐ ܠܡܩܛܠ *who sought the child's life;* iii. 5. ܢܦܩܘ ܟܠܗ ܝܗܘܕܐ ܗܘܬ ܠܘܬܗ *all Judea went out;* John xvii. 12. ܢܛܪܬ ܗܘܝܬ *I kept;* *b*) by the preterite (§ 60. 1. b), and rarely; *c*) by the future (§ 61. 2. b);

C) of the *Perfect*, besides cases noted in (§ 60. 1); *a*) rarely by the future (§ 61. 2. c); *b*) by the participle (§ 64. 2. B. b);

D) of the *Pluperfect;* *a*) usually by ܗܘܐ in the same person and number added to the preterit; e. g. Luke v. 9

ܗܘܬ ܥܠܘܗܝ ܕܚܠܬܐ *terror had seized him;* John iv. 8. ܐܙܠܘ ܗܘܘ *they had gone into;* v. 13. ܐܬܓܢܝ ܗܘܐ *he had hidden himself;* x. 22. ܗܘܐ ܗܘܬ *he had been;* *b*) by the preterit (§ 60. 1. c); *c*) rarely by the future (§ 61. 2. d);

E) of the *Future* besides cases noted in § 61. 1., sometimes; *a*) by the Preterit (§ 60. 3. a); *b*) by the imperative (§ 62. 2); *c*) by the participle (§ 64. 2. C);

F) of the *Futurum exactum;* *a*) by the preterit (§ 60. 3. b), more frequently; *b*) by the future (§ 61. 1. b), sometimes; *c*) by the participle (§ 64. 2. C. b).

II. The *Subjunctive;*

A) of the *Present* is given; *a*) by the preterit of ܗܘܐ (§ 60. 4. a), very often; *b*) by the future (§ 61. 3. A. a);

B) of the *Imperfect;* *a*) usually like the indicative of the same tense, by the participle with ܗܘܐ in conditional clauses; e. g. John viii. 19. ܐܠܘ ܝܕܥܬܘܢ ܐܢܝ ܝܕܥܬܘܢ ܐܦ ܐܒܝ ܗܘܝܬ *if ye knew me, ye would also know my father;* verses 39, 42; xviii. 30, 36; xxi. 25; *b*) by the future (§ 61. 3. A. b), sometimes; *c*) by the participle alone (§ 64. 3. A. a);

C) of the *Perfect;* sometimes by the future (§ 61. 3. A. c);

D) of the *Pluperfect;* *a*) by the preterit (§ 60. 4. c); *b*) by the future (§ 61. 3. A. d), more frequently; *c*) by the participle with ܗܘܐ (§ 64. 3. A. b).

III. The *Optative* is expressed; *a*) by the interrogative

pronoun with a preterit or future following; e. g. Judges ix. 29. ܡܢ ܢܬܠ ܐܠܥܡܗ ܠܥܡܐ ܗܢܐ ܒܐܝܕܝ *oh that I had (who will give over to me) this people in my power!* Ps. iv. 7; lv.7; *b*) by the particles ܠܘ and ܐܦܠܘ *oh that,* with a preterit following (§ 60. 4.Rem.); the *Future;* e.g. Gen. xvii.18. ܐܦܠܘ ܢܚܐ *oh that he might live;* or the participle with ܗܘܐ; e. g. II Cor. xi.1. ܐܦܠܘ ܡܣܝܒܪܝܢ ܗܘܝܬܘܢ ܠܝ *may ye yet bear with me!*

Rem—The optative is sometimes also expressed by ܐܢ or ܠܘܐ; e.g. Ps.lxxxi.13. ܠܘܐ ܥܡܝ ܫܡܥܢܝ *would that my people would hearken to me;* by verbs that denote a wish with a following ܕ; e.g. Exod. xvi. 3. ܨܒܝܢ ܗܘܝܢ ܕܡܝܬܢ *would that we were dead!* When the substantive verb denotes a wish, it is omitted; e. g. Luke. ii.14. ܫܘܒܚܐ ܠܐܠܗܐ *glory to God.* Sometimes instead of the Hebrew מִי יִתֵּן occurs the almost correspondent ܡܢ ܢܬܠ ܕ; e. g. Job xxiii. 3; but it is literally translated in Cant. viii. 1. ܡܢ ܢܬܠܟ ܐܚܐ ܠܝ *oh that thou wert my brother.*

IV. The *Imperative,* besides the cases under § 62, is expressed; *a*) by the preterit of ܗܘܐ (§ 60. 5. a); *b*) by the future, especially negatively (§ 61. 3. B).

V. The *Infinitive,* finally, besides the cases under § 63, is expressed; *a*) by the preterit (§ 60. 5. b); *b*) by the future (§ 61. 3. C), and more frequently; *c*) by the participle (§ 64. 3. B).

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§ 66. *The Persons of the Verb.*

1. The third singular masc. and fem. of the active and passive conjugations is sometimes used impersonally thus;

a) the *masculine;* α) of the preterit; e. g. Heb. x. 34. ܟܐܒ ܠܟܘܢ *it pained you;* Luke x.34. ܐܬܒܛܠ ܠܗ ܒܝܨܘܦܗ *he cared for him;* β) of the future, Deut. vi. 24. ܢܛܐܒ ܠܢ *it would be good for us;* Jer. vii.6. ܢܒܐܫ ܠܟܘܢ *it would harm you;* *b*) the *feminine;* α) of the preterit, Ps. xcv.10. ܩܢܛܬ ܠܝ ܡܢ ܕܪܐ ܗܘ *it shames me,* (*I am ashamed*) *of this generation;* Ps. xxxi.9. ܥܩܬ ܠܝ *it grieves me;* Luke xviii. 23. ܟܪܝܬ ܠܗ *it pained him;* β) of the future, Gal. vi. 9. ܠܐ ܬܡܐܢ ܠܢ *it will not be grievous to us;* Ps. lxix. 20. ܠܡܢ ܕܬܟܪܐ ܠܗ *whom it grieved.*

2. In like manner in Syriac, the *neuter* is usually expressed; *a*) by the third person singular feminine of the verb, thus; α) in impersonal phrases, as Luke vi. 13. ܢܗܪܬ *it was light;* John vi. 17. ܚܫܟܬ *it was dark;* passively, Barh. 84,14. ܐܫܬܡܥܬ *the report was spread abroad;* Assem. I. 298. A.11. ܐܬܓܠܝܬ ܠܗ *it was revealed to him;* 481, 7; β) in connection with the demonstrative pronoun or with adjectives as subjects; e. g. John i. 28. ܗܠܝܢ ܒܒܝܬ ܥܢܝܐ ܗܘܝ *this came to pass at Bethany;* i. 3. ܐܦܠܐ ܚܕܐ ܗܘܬ *there was not any thing;* Ephr. I. 240, F. ܫܦܪܬ ܗܕܐ ܒܥܝܢܝ ܡܘܫܐ *it seemed good to Moses;* passively, Assem. I. 380, 4. ܙܕܩܐ ܐܬܚܙܝܬ ܠܢ *it seemed just to us.* Yet we also find for the neuter; *b*) the third person singular masculine; e.g. Isa. xxiii. 12. ܠܐ ܢܢܘܚ ܠܟܝ *there will be no rest for thee;* Barh. 133, 8. ܐܬܐܡܪ ܠܗ *it was said to him;* Assem. I. 362, 5. ܐܢ ܢܬܦܣ ܠܝ *it shall be permitted to me.*

3. When the subject of the verb is general or indefinite, it is expressed, in Syriac, in various ways, as in the English, thus; *a*) by the third person singular; e. g.

Gen. xi. 9. ܩܳܪܶܐ *he calls;* (i. e. *one calls, it is called*); to which is also appended by way of explanation, after the Hebrew idiom, the participle or participial noun of the same verb; e. g. Isa. xvi. 10. ܢܶܕܪܽܘܟ݂ ܕܳܪܽܘܟ݂ܳܐ *the wine treaders shall tread* (no more wine; i. e. *no one shall tread*); or ܐ݈ܢܳܫ and ܒܰܪܢܳܫ; e.g. I Sam. ix. 9. ܐܳܡܰܪ ܗ̄ܘܳܐ ܒܰܪܢܳܫ *he* (i. e. *any one*) *said;* John iii. 4. ܐܰܝܟܰܢܳܐ ܡܶܫܟܰܚ ܕܢܶܬ݂ܺܝܠܶܕ ܒܰܪܢܳܫ ܣܳܒ݂ܳܐ *how can one be born when he is old?* or passively Matt. xxvi. 13. ܬܶܬ݂ܡܰܠܰܠ *it shall be told;* Acts xvi. 13. ܬܰܡܳܢ ܡܶܬ݂ܚܙܳܐ ܗ̄ܘܳܐ ܒܶܝܬ݂ ܨܠܘܬ݂ܳܐ *there prayer was wont to be made;* Barh. 58, 13, 15; *b*) by the third person plural; e.g. Isa. lxiv. 3. ܠܳܐ ܫܡܰܥܘ *they* (i. e., *men* in general) *have not heard;* xlvii. 1; Dan. i. 12; Heb. xi. 3. ܗܳܠܶܝܢ ܕܡܶܬ݂ܚܙܝܳܢ ܗ̄ܘܰܘ *what they see* (i. e. *what any one sees, what is seen*); also with an explanatory participle or adjective; e.g. Isa. xxiv. 16. ܒܘ̈ܠܳܐ ܐܒܠܘ *they failed;* *c*) by the second singular; e. g. Luke ii. 4. ܟܰܕ ܬܶܩܪܶܒ *when thou bringest;* I Tim. ii. 1. ܕܬܶܗܘܶܐ ܡܩܰܪܶܒ *that thou offerest* (i. e. *that there be offered*); sometimes the verb is in the second plural, Matt. vi. 24; *d*) sometimes by the first plural; e.g. Mark vii.27. ܕܢܶܣܰܒ — ܘܢܶܪܡܶܐ (or by the infinitive with ܠ, Matt. xv. 26. ܠܡܶܣܰܒ — ܘܠܡܶܪܡܳܝܘ xxii.17), *that we* (i. e. *any one*) *should take*—and cast; *e*) more frequently by the participle alone; e.g. Matt.vii.16. ܠܡܳܐ ܠܳܩܛܺܝܢ *do men gather?* v. 15; ix.17; x. 29; I Cor. iv.12; Barh.6.2. ܐܳܡܪܺܝܢ *they say;* 58, 9.

Rem.—Here belongs also ܡܶܬ݂ܐܡܰܪ *they say, it is said;* and impersonal phrases with an infinitive following; e. g. Matt. xii. 12. ܫܰܠܺܝܛ ܠܡܶܥܒܰܕ *one may do;* Acts v. 29. ܘܳܠܶܐ ܠܡܶܫܬܰܡܳܥܘ *we* (*any one*) *must obey.*

4. When the Deity or those in high stations (e.g. Kings), speak of themselves, the first person plural denotes the *pluralis excellentiæ;* e. g. Gen. i. 26. ܢܶܥܒܶܕ ܐ̱ܢܳܫܳܐ *let us* (i. e. *I will*) *make man*; xi. 7; Barh. 90, 9. ܗܳܐ ܟܬܰܒܢܰܢ *behold we* (i.e. *I, Justinian*), *have written;* 11. ܟܬܘܽܒܘ ܠܰܢ *write to us* (*me*).

Rem.—Sometimes though for the most part only in passages translated from the Old and New Testaments, the construction changes from one person to the other, viz.; *a*) from the third to the second, or *vice versa;* Micah vii. 18. ܠܰܝܬ ܐܰܠܳܗܳܐ ܐܰܟ݂ܘܳܬܳܟ݂ ܕܫܳܒܶܩ ܥܰܘ̈ܠܶܐ ܘܡܰܥܒܰܪ ܣܰܟ݂ܠܘܳܬܳܐ ܕܫܰܪܟܳܐ ܕܝܺܪܬܘܽܬܶܗ ܘܠܳܐ ܐܰܚܺܝܕ ܐܰܢ̱ܬ *there is no God as thou, who forgiveth sins, and remitteth the transgressions of the remnant of his heritage, and retainest not* (compare Ephr. II. 284, A. B); Mal. ii. 15; Gal. iv. 21. ܐܶܡܰܪܘ ܠܺܝ ܐܰܢ̱ܬܘܽܢ ܐܰܝܠܶܝܢ ܕܨܳܒܶܝܢ ܕܢܶܗܘܽܘܢ ܬܚܶܝܬ ܢܳܡܘܽܣܳܐ λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι ; Rom. ii. 1 ; Matt. xxiii.37 ; *b*) from the first to the third person ; e. g. Isa. xlii. 24, 25. ܡܶܛܽܠ ܕܚܛܺܝܢ ܠܶܗ — ܐܶܫܕ ܥܠܰܝܗܘܽܢ *because we have sinned against him,* — *hath he poured out upon them* (*us*).— Here also belong the instances where writers include themselves, in the first person plural, in what they declare of their ancestors; e. g. Psalm lxvi. 6. ܬܰܡܳܢ ܢܶܚܕܶܐ ܒܶܗ *then did we rejoice in him.* When several verbs having different subjects follow each other in the same person, it appears to be rather according to the Syriac idiom, not to indicate more particularly the difference of the subject; e.g. II Sam. xi.13.

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§ 67. *Construction of the Verb with various Cases and Prepositions.*

I. Verbs with the Accusative.

1. With an *Accusative* are construed;

a) *Transitive Verbs;* e. g. Matt. ii. 6. ܕܗܽܘ ܢܶܪܥܶܝܘܗܝ

ܠܥܡܝ *who shall feed my people ;* iv. 16 ; even intransitives, having at the same time a transitive signification ; e.g. Barh. 214, 2. ܪܟܒ ܗܘܐ ܚܡܪܐ *he rode upon an ass* ; 215, 11.

Rem.—Here also belong such verbs as in other languages govern other cases ; e. g. ܦܩܕ *to command ;* Matt. xxviii. 20. ܗܝܡܢ *to believe ;* John xii. 38 ; Romans x. 16, (with ܒ John ii. 23) ; ܥܢܐ *to answer ;* Ephr. III. 285 ; ܣܒܪ *to announce ;* Acts xvi. 10. etc.

b) Here belong the following classes of verbs ; *α*) those signifying to *put on* or *put off* clothing, *to adorn, to gird, to cover with anything ;* ܠܒܫ I Cor. xv. 53 ; Eph. vi. 11 ; Barh. 223, 12. ܕܢܠܒܫ ܠܡܐܢܝܢ *that he put on our garments ;* ܫܠܚ Col. iii. 9 ; ܐܣܪ I Sam. ii. 4 ; Acts xii. 8 ; even passive verbs ; e.g. ܐܙܕܪܙ Acts xii. 8 ; ܐܬܥܛܦ Ps. civ. 2 ; and *β*) those denoting a *want* or *excess ;* e. g. Acts vi. 8. ܡܠܐ ܗܘܐ ܗܝܡܢܘܬܐ ܘܚܝܠܐ *he was full of faith and power ;* xiii. 10 ; Rom. i. 29 ; Mark viii. 36. ܐܢ ܢܦܫܗ ܢܬܚܣܪ *if he suffer harm as to his soul.* Furthermore here belong ; *γ*) verbs of *remembering* and *forgetting,* ܥܗܕ John xv. 20 ; Luke i. 72 ; ܐܬܕܟܪ John ii. 17, 22 ; ܛܥܐ Heb. vi. 10 ; and finally ; *δ*) verbs of *coming* and *going* to a place ; e. g. Matt. xv.21. ܘܐܬܐ ܠܐܬܪܘܬܐ ܕܨܘܪ *he came into the region of Tyre ;* Mark v. 38 ; Luke ii. 51 ; John iv. 5 ; ܐܙܠ Luke iv. 42 ; John vi. 1; ܗܦܟ Luke ii. 39 ; iv. 14 ; ܡܛܐ Acts ix. 3 ; ܢܚܬ John ii. 12 ; ܢܦܩ i.44 ; ܣܠܩ v. 1 ; ܥܠ xviii.33 ;

c) several neuters also take an accusative, viz ;

a) in connection with a noun, as their object, formed from the same verb ; e. g. Judg. xiv. 12. ܐܚܘܕ ܐܘܚܕܬܐ *to*

propose a riddle; Ez. xvii. 2; Acts ii. 17. — ܚܙܐ ܚܶܙܘ̈ܢܐ ܚܠܡ ܚܶܠܡ̈ܐ *to have visions — dreams;* Matt. xiii. 24; Ephr. I. 251, C; 253, A; especially β) when the noun is more accurately defined by an adjective; e. g. Matt. ii. 10. ܚܕܝܘ ܚܕܘܬܐ ܪܒܬܐ *they rejoiced exceedingly;* John iii. 29; Assem. I. 362, 18; Gen. xxvii. 34. ܐܠܝ ܐܠܝܬܐ ܪܒܬܐ *he lamented sorely;* Zach. i. 14.

Rem.— ܗܘܐ, in the sense of *to befall, to happen to* any one, also governs the accusative of the object; e. g. Luke xiii. 2. ܕܗܠܝܢ ܗܘܐ ܐܢܘܢ, *because this has befallen them;* Acts vii. 40. ܡܢܐ ܗܘܝܗܝ *what has happened to him;* Acts xxviii. 5, 6.

2 The following govern a double accusative;

a) verbs in *Pa.*, *Aph.*, and *Sha.*, *Pe.* of which takes an accusative, viz.; α) verbs of *putting on* or *off* clothing, *adorning, covering* with anything; e. g. ܠܒܫ, ܐܠܒܫ Mark xv. 17,20; Ephr. I. 239, A. ܘܠܒܫ ܐܢܘܢ ܡܐܢܝ̈ܬܐ *he clothed them with garments;* II. 178, D; John xix. 2. ܘܐܥܛܦܘܗܝ ܠܒܘܫܐ ܕܐܪܓܘܢܐ *they put upon him a purple robe;* Ez. xvi. 10; β) verbs of *filling up, satisfying;* e. g. Ephr. I. 527, A. ܐܪܡܠܬܐ ܡܠܝܬ ܡܐܢ̈ܐ ܡܫܚܐ *the widow filled the vessels with oil;* Luke i. 53. ܟܦܢ̈ܐ ܡܣܒܥ ܛܒ̈ܬܐ *the hungry he fills with good things;* γ) those which denote *teaching,* or *showing;* e. g. John xiv. 26. ܢܠܦܟܘܢ ܟܠܡܕܡ *he wil teach you all things;* I Tim. iv. 6; John xiv. 8. ܚܘܢ ܐܒܐ *show us the Father;* verses 10, 32;

b). verbs in *Peal* with a double accusative signification. Here belong; *a*) verbs of *clothing, covering* (also with ܒ of the thing); e. g. Ephr. 1. 239, A. ܐܣܪ ܐܢܘܢ ܗܡܝܢܐ *he*

girded them with girdles; ܡܫܚ *to anoint,* Ps.xlv.7; ܙܪܥ *to sow,* Lev. xix. 19; β) verbs of *filling up* (also with ܒ and ܡܢ) e. g. John ii. 7. ܡܠܘ ܐܢܘܢ ܡܝܐ ܠܐܝܢܐ *fill (them) the water pots with water;* verse 9; Barh. 212, 2; Assem. I. 332, A. 12; γ)verbs of *commanding,ordering,* (also with ܠ and ܥܠ of the person and thing); e.g. Gen. vi.22. ܟܠ ܕܦܩܕܗ *all that he had commanded him*; Mark viii.11. ܒܥܐ ܡܢܗ ܐܬܐ *they demanded of him a sign*; δ) verbs of *showing* or *doing* any thing *to* any body, or *making* a person or thing *to be* thus and so; e. g. Gen. xvii. 5. ܐܬܬܟ ܠܐܒ *I have made thee a Father*; John viii.53. ܡܢ ܐܢܬ ܥܒܕ ܠܟ *what makest thou thyself?* Heb. i. 2; Assem. I. 346, A. 4. v. E. Also with an accusative of the material of which anything is formed; e. g. I Kings viii. 32. ܐܒܢܐ ܐܢܘܢ ܟܐܦܐ ܡܕܒܚܐ *he built of (them) the stones an altar*; ε) verbs of *naming,* ܩܪܐ Isa. lx. 18; I John iii. 1.

II. Verbs with Prepositions.

1. Verbs are construed with ܒ which in English are joined with *in, on, upon, about, concerning,* etc. Here belong especially; *a*) verbs which denote some state or emotion of the mind; e.g. Luke i.14. ܢܬܪܘܢ ܒܝܠܕܬܗ *they shall rejoice at his birth;* Barh.90,20; ܒ ܨܒܐ *to have pleasure in something;* Matt. iii. 17; Heb. x. 38; ܒ ܬܡܗ *to wonder at;* Matt. xxii. 33; Luke ii. 47; ܒ ܣܒܪ *to hope in;* Matt. xii. 21; John v.45; ܒ ܗܝܡܢ *to believe on;* Mark i. 15; John ii. 11; ܒ ܚܙܐ *to look at;* John i. 36, 43; Barh. 190, 13; Assem. I. 89, A. 17; ܒ ܟܣܦ *to be ashamed of;* Rom. i.

16; ܟܐܪ ܒ *to rebuke;* I Tim. v. 1; ܟܐܐ *ibid.* or *threaten;* Matt. viii. 26; Luke iv. 41; Barh. 53, 10; ܒܙܚ ܒ *to mock at;* Matt. xx.19; xxvii. 31; ܓܚܟ ܒ *to laugh at;* Acts ii. 13; *b*) verbs that denote *acknowledging, denying, swearing by, calling upon;* e. g. Matt. x. 32, 33. ܟܠܢܫ ܕܢܘܕܐ ܒܝ *whosoever shall confess me;* Mark i. 5; Acts xxiii. 8; Rom. x. 9, 10; Matt. x. 33. ܡܢ ܕܢܟܦܘܪ ܒܝ *whosoever shall deny me;* xxvi. 34; I Tim. v. viii; Assem. I. 341,A. 23; 372, 8, 9; Matt. xxvi. 63. ܡܘܡܐ ܐܢܐ ܠܟ ܒܐܠܗܐ ܚܝܐ *I adjure thee by the living God;* Mark v. 7; I Thess. v.27; ܩܪܐ ܒ *to call upon;* Gen. iv. 26. Here also belong; *c*) some verbs which denote a *doing* something *for* or *against* some one; e. g. ܥܒܕ ܒ, ܐܚܘܝ ܒ and ܚܘܝ *to prove against some one;* Acts xxiv. 27; xxv. 9; Rom. ix. 17; I Tim. i. 16; ܣܗܕ ܒ (also with ܠܘܬ) *to testify against;* Deut. xxxi. 28. Of verbs of *motion*, here belong; *d*) ܦܓܥ ܒ *to encounter;* Luke viii. 27; xxii. 10; and ܐܬܐ ܒ *to come with* (i. e. *bring*) something; Psalms lxvi. 12.

Rem.—Here also belongs ܫܬܐ ܒ *to drink from;* Gen. xliv. 5. ܟܣܐ ܕܫܬܐ ܒܗ ܡܪܝ *the cup from which my Lord drinks.* Some times ܒ denotes a *part* of the object; e.g. II Sam. xxiii. 10. ܡܚܐ ܒܦܠܫܬܝܐ *he made an overthrow among the Philistines;* and here are to be placed ܦܠܚ ܒ and ܥܡܠ *to labor at* something; I Kings ix. 23.

2. The following verbs are construed with ܠ as a sign of the dative; *a*) those of *giving, permitting, commending;* e. g. John xiv.27. ܫܠܡܐ ܕܝܠܝ ܝܗܒ ܐܢܐ ܠܟܘܢ *my peace give I to you;* Matt. viii.21,31. ܐܦܣ ܠܝ — ܠܢ *permit me — us;* Mark v. 13; Luke viii. 32; Acts xx. 32. ܡܓܥܠ ܠ

ܐܢܐ ܟܕܡ ܐܠܗܐ *I commend you to God;* I Peter iv. 19; *b*) those of *pleasing* and *displeasing;* e. g. John viii. 29 ܕܡܬܟܝ ܒܥܝܢܘܗܝ ܕܥܒܕ *that which pleases him;* Rom. xv. 2, 3; Heb. xiii. 16; or *c*) those that denote *likeness, similarity;* e.g. Luke xiii. 18. ܠܡܢܐ ܡܫܬܘܝ ܡܠܟܘܬܐ ܕܐܠܗܐ *to what is the Kingdom of God like?* verses 9, 20; Heb. ii. 17; Barh. 137, 12. ܐܢܬ ܐܝܟ ܗܘ *thou art like him.*

Rem.—Here also belong impersonal phrases, such as ܠܐ ܫܦܝ *it is fitting for*, and ܠܐ ܐܝܬ equivalent to *to have;* e. g. Matt. iii. 9; Luke xvi. 28,29; John x. 16. (with the accusative of the object in relation to ἔχειν, II John 9. ܗܢ ܐܝܬ ܠܗ ܠܐܒܐ ܘܠܒܪܐ (οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει), and ܠܐ ܠܝܬ equivalent to *not to have;* Matt. xiii. 21; John xiv.30. In the same signification occurs also ܠܐ ܐܝܬ; e.g. Barh. 66, 4. ܐܝܬ ܠܗ ܬܠܬܐ ܒܢܝܢ *he had three sons.*

3. With ܒ are connected; *a*) verbs which denote *to fear, flee, guarding oneself, refraining, ceasing, releasing;* e g. Luke xxiii. 40. ܠܐ ܐܦ ܐܢܬ ܒܬܪ ܐܠܗܐ ܠܐ ܡܕܚܠ *fearest thou not God?* John ix. 22; Barh. 94,9; Rom. ii.3. ܕܬܫܬܘܙܒ ܡܢ ܕܝܢܐ ܕܐܠܗܐ *that thou shalt escape the judgment of God;* I Cor. vi. 18; x. 14; Barh. 170, 4; Matt. x. 17. ܐܙܕܗܪ ܠܟ ܡܢ ܒܢܝ ܐܢܫܐ *beware of men;* xvi. 6, 12; Luke xii. 15; xx. 46; John xvii. 15. ܕܬܛܪܗܝܢ ܐܢܘܢ ܡܢ ܒܝܫܐ *that thou shouldst keep them from evil;* I Peter ii. 11. ܐܬܪܚܩ ܡܢ ܬܐܘܒܬ ܒܣܪܐ *abstain from lusts of the flesh;* Acts xv. 29; I Pet. iv.1. ܡܟ ܟܐ ܡܢ ܚܛܗܐ *he ceaseth from sin;* Barh.102,9; Assem. I. 42, 8; II Thess. iii. 3. ܢܨܘܪܟܘܢ ܡܢ ܒܝܫܐ *he*

will keep you from evil; *b*) those of *filling up, lacking*, and *failing;* Luke xv. 16. ܠܡܡܠܐ ܟܪܣܗ ܡܢ ܚܪܘܒܐ *to fill his belly with husks*; Barh. 69,1; I Tim. vi.10. ܡܢ ܗܝܡܢܘܬܐ ܛܥܘ *they came short of the faith;* II Tim. ii. 18; *c*) those of *asking, beseeching;* John iv. 31. ܒܥܝܢ ܗܘܘ ܡܢܗ *they besought him;* verse 40; I Peter ii. 11.

Rem.—ܡܢ also expresses the Latin *præ;* e. g. ܡܝܬ ܡܢ *to die before;* or *per*, with ܥܠ and ܣܠܩ, John x. 1, 2.

4. With ܥܠ are construed verbs, which, in English, may be followed by *about, concerning*, viz.; *a*) some which express an *affection of the mind;* e.g. Matt.xv.22. ܐܬܪܚܡ ܥܠܝ *be merciful to me;* xvii. 15; Rom. ix. 15; xi. 32; Matt.vi. 28. ܥܠ ܠܒܘܫܐ ܡܢܐ ܝܨܦܝܢ ܐܢܬܘܢ *why take ye thought for raiment;* Luke xii. 26. ܝܨܦ ܥܠ *to be anxious;* Matt.v.22. ܐܬܒܣܡ ܥܠ *to rejoice over;* Rev. xviii.20. ܒܟܐ ܥܠ *to weep over*; Luke xxiii.27,28. ܐܬܡܠܟ ܥܠ *to take counsel concerning*; Matt. xxvi. 4; *b*) those which denote *power* or *authority over* something; e. g. Luke xix. 14. ܕܢܡܠܟ ܥܠܝܢ ܗܢܐ *that this person should rule over us*; Rom. vi. 14; vii. 1; Barh. 40, 6; Matt. xxiii. 35. ܢܐܬܐ ܥܠܝܟܘܢ *shall come upon you*; Luke xxi. 34; John xviii. 4; Luke i. 12. ܘܕܚܠܬܐ ܢܦܠܬ ܥܠܘܗܝ *fear fell upon him*; *c*) those which denote a *doing for* or *against*, or an *occupation with* something; e. g. Acts vii. 58. ܐܝܠܝܢ ܕܣܗܕܘ ܗܘܘ ܥܠܘܗܝ *those who testified against him;* Matt. xxvi. 62; John i. 8. ܕܢܣܗܕ ܥܠ ܢܘܗܪܐ *that he might bear witness of the light;* iii. 26; v. 31. ܐܟܣ ܥܠ *to accuse;* John viii. 46; ܟܬܒ ܥܠ *to write of, concerning*, John i. 46; v. 46; Acts xxi. 25. ܐܡܪ ܥܠ and

ܡܠܠ *to speak of*, *about;* John i. 22, 30; xiii. 22; vii. 13; *d*) verbs of *covering*, *protecting*, or *burdening;* e. g. Matt. xvii. 5. ܥܢܢܐ ܢܗܝܪܬܐ ܐܛܠܠܬ ܥܠܝܗܘܢ *a bright cloud covered them;* Luke i. 35. ܚܝܠܗ ܕܥܠܝܐ ܢܓܢ ܥܠܝܟܝ *the power of the Most High shall cover thee;* ܝܩܪ ܥܠ and ܥܡܣ have the same signification; Jer. xviii. 23; II Sam. xiii. 25. ܕܠܐ ܢܐܩܪ ܥܠܝܟ *so that we shall not burden thee.* And finally; *e*) several verbs that denote a *charge*, *command* or *petition;* e. g. ܦܩܕ ܥܠ *to charge one;* II Chron. xxxvi. 23; ܟܬܒ ܥܠ *to prescribe for one;* II Kings xxii. 13. ܨܠܝ ܥܠ *to pray for;* John. xvii. 9. ܫܐܠ ܥܠ *to ask after;* Assem. I. 50, 6.

Rem.—Here also belong phrases compounded with nouns derived from these verbs; e. g. I Peter v. 7. ܝܨܦܬܟܘܢ ܫܕܘ ܥܠ ܡܪܝܐ *cast your cares upon the Lord;* Barh. 77, 5. ܥܠ ܡܠܟܐ ܥܒܕܘ ܝܨܝܦܘܬܐ *they took care for the King;* Isa. i. 14. ܗܘܘ ܥܠܝ ܠܡܘܒܠܐ *they are a burden to me;* Job vii. 20.

5. With ܒܝܬ, ܒܝܢܝ and ܒܝܢܬ *between*, are construed verbs which denote *dividing*, *separating*, *distinguishing;* e.g. Gen. i.4. ܦܪܫ ܒܝܬ ܢܘܗܪܐ ܠܚܫܘܟܐ *he separated between light and darkness;* Ruth i. 17. ܦܪܫ ܒܝܬ and ܚܙܐ *to see, to perceive a difference between;* II Sam. xix. 35; Mal. iii. 18.

6. With ܒܬܪ *after*, are joined verbs which signify *to go* (equivalent to *to follow*); e. g. Matt. iv. 25. ܐܙܠܘ ܒܬܪܗ *they followed him;* xii. 15; Mark x. 32; Matt. iv. 19. ܬܘ ܒܬܪܝ *follow after me;* xix. 2; John viii. 12; ܪܗܛ ܒܬܪ I Tim vi. 11; II Tim. ii. 22.

Rem.—More in accordance with the Hebrew idiom we find ܠܘܬ with verbs signifying *to put away, destroy :* e. g. I Kings xiv. 10 ; xxi. 21.

General Remarks.

To *seem*, to *appear*, are expressed, as in Hebrew, by ܕܡܝܢ in the relation of genitive or with the suffix be longing to the person ; e. g. Gen. xix. 14. ܐܘܡܪ ܗܘܐ ܕܡܝܢ ܠܚܬܢܘܗܝ *he seemed to his sons-in-law ;* II Sam. x. 3. ܕܡܝܢ (he) *seems to thee.* When rendered more definite by the adjectives *good* or *bad*, they are expressed either by ܛܒ ܠ and ܒܝܫ, or ܛܒ ܐܝܬ without ܕܡܝܢ ; e. g. Acts vi. 5 ; Rom. xv. 2. 3 ; Gen. xxi. 11 ; Matt. xxi. 15 ; or in connection with ܕܡܝܢ ; e. g. Ephr. I. 240,F. ܐܘܡܪ ܗܘܐ ܒܝܫ ܠܐܠܗܐ ܕܡܝܢ ܛܒ ܗܢܐ *would this seem good to God ?* In the translation of the New Testament, δοκεῖ is usually expressed by ܠ ܣܒܪ ; e. g. Matt. xvii. 25 ; xviii. 12 ; xxi. 28 ; xxii.17: Luke x. 36.

To *suffer*, *permit*, are expressed either by ܐܡܪ *to command*, or ܐܦ *to cause* (without the copula following) ; e.g. Barh. 72, 12 ; or they are expressed in such a manner that the thing to be done is implied in the imperative itself ; Barh. 27, 2 ; 114, 14.

III. Passives and their Construction.

1. The active cause in passives is usually expressed by ܠ ; e.g. Matt. vi. 16. ܕܢܬܚܙܘܢ ܠܒܢܝ ܐܢܫܐ *that they may be seen by men ;* Luke viii. 29. ܐܬܚܙܩ ܗܘܐ ܒܗ *he was caught by*

him; Assem. I. 39,14, and 16. ܐܶܫܬܡܰܥ ܠܶܗ ܩܳܠܳܐ *there was a voice heard by him;* Barh. 152, 11.

Rem.—Yet we also frequently find ܡܶܢ, Matt. iii. 14. ܕܶܐܬܥܡܶܕ ܡܶܢܳܟ *that I should be baptized of thee;* v. 13; xx. 23.

2. Passives whose actives govern a double accusative, sometimes retain one of them; e. g. Luke i. 41. ܐܶܬܡܰܠܝܰܬ ܪܘܚܳܐ ܕܩܘܽܕܫܳܐ *she was filled with the Holy Ghost;* ii. 40; Barh. 32, 14. ܓܰܒܪܳܐ ܕܠܒܺܝܫ ܒܘܽܨܳܐ *a man who was clad in Byssus;* 90, 14; 108, 6; 223, 15; Assem. I. 86, A. 27, 28.

3. When passives, especially in verbs relating to the mind, have an active signification, they are joined with the accusative; e.g. I Thess. i. 2. ܡܶܬܕܰܟܪܺܝܢܰܢ ܠܟܘܽܢ ܒܨܠܰܘܳܬܰܢ *we remember you in our prayers;* ܐܶܬܚܰܫܰܒ *to think,* Rom. ii. 3; xv. 5; ܐܶܫܬܰܘܕܰܥ *to recognize,* Acts xix. 15; ܐܶܫܬܡܰܥ *to obey,* Eph. vi. 1; Col. iii. 22; ܐܶܬܪܰܓܪܰܓ *to wish,* I Tim. vi. 10.

Rem.—Here also belong such passives as ܐܶܬܓܰܘܰܪ *to chew the cud,* Lev. xi. 3,5; and hence also may be explained why participles passive of the *Pe.* (§ 64. 5) take the accusative of the object.

4. Passives have also frequently a reflective signification (§ 21, 2; § 22. 2; § 24.2; § 58. A. a); e. g. John viii. 6. ܝܶܫܘܽܥ ܠܬܰܚܬ ܐܶܬܓܗܶܢ *Jesus bowed himself down;* verse 8; Mark i. 7; I Tim. v. 14. ܐܰܝܠܶܝܢ ܕܛܰܠܝܳܢ ܢܶܬܢܰܣܒܳܢ *those who are young shall marry;* iv. 13; ܐܶܬܚܰܝܰܠ *to wax strong,* Acts xix. 16; xxiii. 11; ܐܶܬܛܫܺܝ *to hide,* John viii. 59; ܐܶܬܦܢܺܝ *to turn around,* Matt. ix. 22., etc.

Rem.—Many neuters take a passive signification; e. g. ܛܥܳܐ to

err, Luke xxi. 8. ܠܐ ܬܬܥܘ μὴ πλανηθῆτε ; ܐܫܬܐ *to burn*, Matt.xiii.40. ܒܢܘܪܐ ܡܬܩܛܢ καὶ πυρὶ καίεται ; ܢܦܠ *to fall*, iii.10. ܠܢܘܪܐ ܡܬܪܡܐ εἰς πῦρ βάλλεται ; ܢܦܩ *to go out*, viii. 12. ܢܬܚܫܟܘ ἐκβληθήσονται etc.

Upon the use of verbs for adverbs, see § 82. 1.

Appendix to § 67.

Mode of expressing Greek Composites.

To the subject of the construction of verbs with cases and prepositions, belongs also the manner of rendering Greek Composites, which in the Syriac translation of the New Testament, are expressed as follows :

1. By simple verbs, in the signification of which ; *a*) the idea of the Greek preposition is included ; e. g. Matt. xx. 18. ܢܣܩ ܠܝܪܘܫܠܡ ἀναβαίνομεν ; viii. 1. ܢܚܬ ܠܬܚܬ καταβάντι ; iii. 2. ܬܒܘ μετανοεῖτε ; xvi. 5. ܐܬܠ ἐπελάθοντο ; or by verbs which ; *b*) without respect to the Greek preposition, answer to the simple Greek verb ; e. g. Matt. xi. 5. ܡܬܚܙܝܢ ἀναβλέπουσι ; Acts xxiii. 33. ܡܣܪܝܢ ἀναδόντες ; Rom. 14. 9. ܚܝܐ ἀνέζησεν ; Luke xv. 24, 32 ; x.31,32. ܥܒܪ ἀντιπαρῆλθεν ; Acts xxvi. 5. ܩܕܡܝܥܐ προγινώσκοντες ; Rom. xv. 4. ܩܕܡܬܐ προεγράφη.

2. By verbs ; *a*) with a preposition answering to the Greek ; e.g. ܠܩܒܠ = ἀντὶ ; Luke xiii.17. ܟܠ ܗܢܘܢ ܕܩܐܡܝܢ ܥܠܘܗܝ οἱ ἀντικείμενοι αὐτῷ ; Acts vi.10 ; Rom.xiii.2. ܥܠ = ἐπί and κατά; Luke x. 34. ܘܐܬܬܦܠ ܥܠ ܟܦܝܗ καὶ ἐπεμελήθη αὐτοῦ ; Matt. xxvi.62. ܡܣܗܕܝܢ ܥܠܟ καταμαρτυροῦσίν σου ; ܥܡ = σὺν ; Rom

vi.8. ܬܫܘܒ ܢܫܬ συζήσομεν αὐτῷ, Heb. iv. 15 ; II Tim. ii. 8. ܩܕܡ = πρὸ ; Acts vii. 40. ܕܢܐܙܠܘܢ ܩܕܡܝ οἳ προπορεύσονται ἡμῶν ; Matt. ii. 9 ; or *b*) by an adverb of similar signification ; e. g. ܒܬܪ ܠܥ = ἀνά, I Peter i.3; ܐܝܠܝܕ ܒܬܪ ܠܥ ἀναγεννήσας ἡμᾶς, Heb. vi. 6. ܩܕܡ ܠܥ = πρὸ, II Cor. xiii. 2 ; ܐܡܪܢ ܩܕܡ ܠܥ προείρηκα, Rom. i. 2 ; Col. i. 5.

3. By another verb representing the preposition, which usually stands first, without any connective particle, in the same tense, number, and gender with the finite verb ; e. g. ܩܕܡ (*to come before*) = πρὸ, Mark xiii. 23. ܐܡܪܬ ܠܟ ܩܕܡ προεἰρηκα, Acts vii. 52; Rom. iii. 9 ; xi. 35. This verb sometimes follows ; e. g. John xx. 4. ܬܪܝܢ ܪܗܛ προέδραμεν.

4. If the composite is formed from a noun or adjective and a verb, it is usually resolved into its components ; e. g. Mark iv. 20. ܦܪܝ ܥܒܕܝܢ καρποφοροῦσιν ; iii. 4. ܠܛܒܬ ܐܘ ܠܒܝܫ ἀγαθοποιῆσαι ἢ κακοποιῆσαι ; Matt. xix. 18. ܠܐ ܬܣܗܕ ܣܗܕܬ ܠܐ οὐ ψευδομαρτυρήσεις.

Rem.—It seems to be merely pleonastic, where in John iv. 4. διέρχεσθαι is translated by ܥܒܪ ܗܠܟ.

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§ 68. *The Substantive Verb, and some other Peculiarities chiefly relating to the Construction of the Verb.*

A. Use of ܗܘܐ, ܐܝܬ and ܠܝܬ (§ 38).

Instead of ܗܘܐ *to be* (with which, according to § 65. B. and D, the imperfect and pluperfect are formed), the Syriac

also uses ܐܝܬ, and in negative phrases ܠܝܬ with suffixes, and with them also in connection with the former (ܗܘܐ), forms the imperfect; e.g. John ix.24. ܗܘܐ ܥܡܐ ܐܝܬ *he was;* verse 14. ܗܘ̈ܘ ܥܡ̈ܐ ܐ̈ܝܬ *they were*, etc.

Rem. — ܗܘܐ sometimes stands pleonastically with the preterit. without giving it the signification of the pluperfect; e.g. Mark i.45. ܗܘܐ ܫܪܝ *he began;* Luke i. 8; John iii. 25. It is sometimes omitted as present or imperfect, according to § 54. 2; or when it would be a mere copula between the subject and object; e. g. Matt. xxvii. 29 (§ 65. III. Rem.); Luke i.27. It seems to mark emphasis after ܠܐ (in the Philoxenian version ܠܥ *nowise*); e.g. John vi. 32. ܠܐ ܗܘܐ ܡܘܫܐ ܝܗܒ ܠܟܘܢ *Moses has not given you;* verses 38, 58; xiii. 11, 18; Heb. ii.5,16; or in interrogations with ܠܐ = *nonne*); e. g. Matt. xiii. 55. ܗܠܝܢ ܗܘܐ ܠܐ *is this not?* xx. 13; Mark vi. 3; Luke xi. 40; xvii. 17. Concerning ܗܘܐ, ܐܝܬ and ܠܝܬ with ܠ = *to have—not to have*, compare § 67. II. 2. Rem.

B. Indirect Discourse.

The indirect discourse is usually expressed directly, commencing with ܕ (= כִּי — ὅτι), e. g. John iv. 17. ܫܦܪ ܐܡܪܬ ܕܠܝ ܒܥܠ ܠܝ ܐܝܬ *thou hast rightly said, I have no husband;* verse 53; ii. 17; vi. 31; Barh. 51, 11. ܐܝܟ ܕܐܡܪ ܫܡܥܬ *as he said; I (he) have heard;* 135,10; 69,7. ܐܠܐ ܗܘܐ ܠܐ ܡܠܟܐ ܒܥܡܡܐ ܕܐܡܪ ܐܢܐ *he swore, he would (I will) be no King of the heathen;* 223, 11, 12.

Rem.—Sometimes ܕ is wanting at the beginning of the direct discourse (especially before ܐܡܪ); e.g. Barh. 131, 11, 12; 374, 13; 443, 8; more frequently ܐܡܪ; e. g. Barh. 106,3; 183,9; 219,5;

243, 10; 486, 5; 543, 19; 596, 11. Compare Assem. I. 479, A. 24, with 480, 1. The indirect discourse also occurs; e. g. Barh. 79, 19. ܐܡܪܘ ܠܗ ܕܠܐ ܡܣܦܩܐ ܠܗܘܢ ܡܕܐܬܐ *they said to him, the tribute is not sufficient for thee;* 94, 1—3; 97, 1. Sometimes the direct discourse passes over into the indirect; e. g. 276, 8—10 and vice versa; 166, 19, 20; 513, 5, 6.

C. Ellipsis—Zeugma—Paronomasia, and Puns.

1. When a verb has previously been used in the protasis, it is usually omitted in the apodosis, where it would properly be repeated; e. g. Matt.i.22. ܗܕܐ ܕܝܢ ܟܠܗ ܕܗܘܬ ܕܢܬܡܠܐ *but what has happened* (*has happened*) *that it might be fulfilled;* xxi. 4; John xx. 31; Rom. v. 20; I Cor. ix. 25. ܗܠܝܢ ܕܪܗܛܝܢ ܕܢܕܪܟܘܢ *those who run* (*run*) *that they may obtain;* II Cor. v. 13; Heb. vii. 19; viii. 3; I Peter iv. 11; I John iii. 6. Sometimes the verb is to be supplied from the context; Matt. 27,25. ܕܡܗ ܥܠܝܢ *his blood* (*come*) *upon us;* Acts xxiv.6. ܐܝܟ ܕܒܢܡܘܣܢ *as it* (*is written*) *in our law.*

Rem.—The ellipsis must be considered as a peculiarity of the Syriac language, where the Philoxenian translation, omitting the ܕ in the apodosis, adheres strictly to the Greek words; e. g. Matt i. 22. ܗܕܐ ܕܝܢ ܟܠܗ ܗܘܬ τοῦτο δὲ ὅλον γέγονεν; John xx. 31. Concerning the omission of ܐܡܪ see B. Rem. above; and concerning the elliptical use of ܗܘܐ see A. Rem.

2. Sometimes a verb, by its signification, can belong to only one of two connected nouns (*Zeugma*), so that to the other noun another verb must be mentally supplied;

e. g. Job iv. 10. ܢܗܡܬܐ ܕܐܪܝܐ — ܘܫܢܐ ܐܬܬܒܪܝ *the roaring of the lion* (*is stilled*) *and the teeth are broken ;* x. 12.

3. Paronomasia and puns occur but rarely in Syriac. The former is a mere imitation of the Hebrew original in Ps. xl. 3. ' ܕܢܚܙܘܢ ܣܓܝܐܐ ܘܢܚܕܘܢ (יִרְאוּ רַבִּים וְיִירָאוּ) *that many see it and rejoice.* Puns occur mostly in names where the language does not require any such alteration to be assumed; e.g. Gen. xlix. 8. ܝܗܘܕܐ ܠܟ ܢܘܕܘܢ *Judah* (*thy brethren*) *shall praise thee.* verses 16, 19.

CHAPTER THIRD.

The Noun.

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§ 69. *Use of the Noun in General.*

1. Abstract nouns not unfrequently in Syriac take the place of adjectives and then they stand in the relation of genitive to the noun, with ܕ; e. g. Matt. iii. 11. ܒܪܘܚܐ ܕܩܘܕܫܐ *with the Holy Ghost;* John xv. 1. ܓܦܬܐ ܕܫܪܪܐ *the true vine ;* I Cor. xv. 44. Especially does this union, as in Hebrew, occur with adjectives which denote the material or substance of which a thing is composed ; e. g. John ii. 6. ܐܓܢܐ ܕܟܐܦܐ *stone water-pots ;* Heb. ix. 4. ܩܣܛܐ ܕܕܗܒܐ

a golden box; II Cor. x. 4; II Tim. ii. 20; Barh. 11, 7, 8; 20, 10; 88, 2; 172, 8; 228, 7. ܥܰܡܽܘܕܳܐ ܕܢܽܘܪܳܐ *a fiery pillar.*

Rem.—Adjectives of material, however, do occur; e.g. Barh. 59,4. ܐܶܣܦܰܝܪܳܐ ܢܚܳܫܬܳܐ *a brazen celestial sphere;* and in the same construction adjectives of quality with ܕ prefixed, used for substantives; e.g. Michael. Chr. 85. ܫܰܒܬܳܐ ܕܚܶܘܳܪܶܐ *week of the white (clothes).* Abstract nouns with ܕ in connection with a pronoun, supply the place of the predicate; e. g. Rom. vii. 14. ܐܶܢܳܐ ܕܶܝܢ ܕܒܶܣܪ ܐ̱ܢܳܐ *but I am carnal;* or with a preposition prefixed they supply the place of an adjective to which a noun is to be supplied; e. g. Heb. ii. 17. ܒܕܰܠܳܗܳܐ *in divine (things);* Luke viii. 49. ܐ̱ܢܳܫ ܡܶܢ ܕܒܰܝܬ *one of the household;* even with suffixes, ܕܫܺܐܕܳܘܗ̱ܝ δαιμονιζόμενος. Some abstract nouns, in the relation of genitive with ܕ following, precede as *nomen regens;* e. g. Barh. 170, 20. ܣܽܘܓܳܐܐ ܕܟܬܳܒܶܐ *many writings;* 172, 4; 178, 5; 195,16. ܒܫܰܪܟܳܐ ܕܚܶܣܢܶܐ *in the remaining fortresses;* 198,13. Here also belongs ܟܽܠ according to § 55. B. 2. Rem.

2. Especially are adjectives or concrete substantives denoting *possession, custom, similarity*, etc., expressed by way of circumlocution, by means of the nouns ܒܰܪ *son;* ܒܰܪ̄ܬ *daughter;* ܒܰܥܠ and ܡܳܪܳܐ *lord, master;* ܪܰܒ and ܪܺܝܫ *prince, ruler;* and ܒܶܝܬ *house.* In respect to the use of these nouns it is to be observed;

a) ܒܰܪ designates; *α) Gentile names, inhabitants*, etc. e. g. Tit. i. 12. ܒܢܰܝ ܩܪܺܝܛܳܐ *Cretans;* Barh. 167,1; Acts xxi. 12; ܒܢܰܝ ܐܰܬܪܳܐ οἱ ἐντόπιοι; Barh. 80, 17. ܒܢܰܝ ܡܕܺܝܢܬܳܐ *citizens;* 91,12; *β)* the idea of *race, species, kindred;* e.g. Rom. xi.14. ܒܰܪ ܓܶܢܣܳܐ *a kinsman;* Deut. xxiii.2; I Cor. vii.22. ܒܰܪ ܚܺܐܪܳܐ

a freeman; John xviii. 35. ܒܪ ܥܡܐ *heathen;* Michael. Chr. 5. ܒܪ ܗܪܛܝܩܐ *a heretic;* Assem. II.248. ܒܪ ܡܠܟܐ *a courtier;* Rev. ii. 14, 20. (Here also belongs ܒܪ ܢܦܫܐ); *γ*) *participation, likeness,* (= σὺν ὄμος); e. g. Eph. iii. 6. ܒܢܝ ܝܪܬܐ συγκληρόνομοι; I Thess. ii. 14; Acts xviii. 3; xix. 24. ܒܪ ܐܡܘܬܐ ὁμότεχνος; Dan. i. 10. ܒܪ ܕܪ *contemporaries;* Phil. iv. 3; Gal. i. 14; *δ*) *locality, situation,* and other circumstances; e.g. Isa. xxvi. 1. ܒܪ ܚܝܠܐ *a moat;* Psalms cxxxii. 2. ܒܪ ܩܛܝܢܐ *a neck chain.* And finally; *ε*) the adverbial phrase ܒܪ ܡܕ *forthwith, immediately;* Matt. xiii. 5, 20; John v. 9; xiii. 30; Acts x. 33; xxi. 32.

b) ܒܪ plur. ܒܢ forms; *a*) rarely *abstracts;* e.g. ܒܪ ܒܬܐ *circumcision;* more frequently *concretes* in the feminine; e. g. I Macc. xi. 7. ܒܪ ܚܪܐ *one born free;* or it denotes; *β*) the *product* of anything; e. g. ܒܪ ܥܢܒܐ *grapes;* ܒܪ ܡܨܛܟܐ *gum on sea-weed;* and tropically ܒܪ ܩܠܐ *voice;* Rom. x. 16, 18; Gal. iv. 20; and in the plural, Acts xii. 22; *γ*) *implements, clothing,* ܒܪ ܣܕܪܐ *napkin;* ܒܪ ܛܒܥܐ *ring;* *δ*) *descendants, nations,* etc.; e. g. Luke xiii. 16. ܒܪ ܥܒܪܝܐ *the Hebrews;* Matt. xxi. 5. ܒܪ ܬ̈ܪܥܝܐ *Jerusalem,* or its *inhabitants.*

c) ܒܥܠ denotes; *α*) mostly *concretes;* e. g. Rom. xi. 34. ܒܥܠ ܡܠܟܐ *counselor;* Matt. v. 25; xiii. 28, 39; II Chron. xiv. 5. ܒܥܠ ܩܪܝܒܐ *neighbor;* *β*) sometimes nations; e. g. ܒܥܠ ܐܬܝܘܦܝ *an Ethiopian.* In like manner;

d) ܒܥܝ Luke vii. 41. ܒܥܝ ܡܫܟܚܐ *debtor;* Ephr. II. 360, C;

e) ܙܕ forms; *α*) principally *concretes* of masculine offices

e. g. II Sam. xviii. 1. ܙ̈ ܐܠܦܐ *a chiliarch ;* Luke xvi. 1. ܙ̈ ܥܡܐ οἰκονόμος ; Heb. iv. 14. ܙ̈ ܪܒ ܟܗܢܐ ἀρχιερεὺς ; I Pet. v. 4 ; Luke xix. 2 ; *β*) *abstracts ;* e. g. Luke xvi. 2. ܙ̈ ܥܡܐ ܕ̈ ܐܝܟܢܘܡܝܐ. In like manner ;

f) ܙ̣ ; *α*) *concretes* of masculine offices ; e. g. Luke viii. 41. ܙ̣ ܪܒ ܟܢܘܫܬܐ ἀρχισυνάγωγος ; John ii. 8, 9 ; Acts ii. 29 ; I Thess. iv. 16 ; *β*) more rarely *abstracts ;* e. g. Matt. xxiii. 6. ܙ̣ ܡܘܬܒܐ πρωτοκαθεδρία. Sometimes it denotes ; *γ*) the *extremity* of a thing ; e. g. ܙ̣ ܦܘܡ ܟܪܣܐ *orifice of the stomach ;* ܙ̣ ܦܘܡ *aperture of the mouth.* Finally ;

g) ܥ denotes ; *α*) the *place* or *receptacle*, in which a thing is found or kept ; e. g. Acts. xii. 17. ܥ ܒܝܬ ܐܣܝܪܐ *prison ;* Matt. xiv. 2. ܥ ܩܒܪܐ *grave ;* Acts xvii. 19. ܥ ܕܝܢܐ *judgment hall ;* Luke xix. 29. ܥ ܛܘܪ ܙܝܬܐ *olive garden ;* Heb. ix. 4. ܥ ܒܝܬ ܩܛܘܪܐ *censer* (literally, *house of incense*) ; II Tim. iv. 13 ; *β*) *countries, cities*, etc. ; e.g. Assem. I. 169,B.7. ܥ ܡܠܟܘܬܐ ܕܪܘܡܝ *the Roman dominions ;* Michael. Chr. 10. ܥ ܦܪܣ *Persia.*

Rem.—Here, however, do not belong ܥ ܒܝܬ ܢܗܪܝܢ *Mesopotamia*, and ܥ ܒܝܬ ܓܒܝܐ *forehead*, where ܥ signifies *between.* More rarely we find similar compositions with ܐ *father*, and ܐ *mother.* Of the latter only occur ܐ ܪܫ ܡܐ *the crown of the head*, and ܐ ܡܝ ܡܐ *hydraulics.* The Syriac also, though more rarely than the Hebrew, uses the names of countries and cities for nations and inhabitants ; e. g. Barh. 150, 12. ܐ ܐܦܪܩܝ *Africans ;* 248, 6. ܐ ܬܓܪܝܐ *Tagritians.*

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§ 70. *Gender of Nouns.*

1. Nouns which in the plural take the termination of

another gender (§ 44. Rem. 2 and 3), retain the gender of the singular, and in this case respect is rarely had to the termination. Here belong; *a*) *masculines* with a feminine termination in the plural; e. g. Matt. xii. 43. ܐܪܥܐ ܕܠܝܬ ܒܗ ܡܝܐ *place in which there is no water;* I Cor. x. 9. ܐܚܒܘ ܐܢܘܢ ܚܝܘܬܐ *the serpents destroyed them;* ܫܟܘܠܬܐ (from ܫܕܐ) Luke ii. 13; ܡܗܝܡܢܐ (from ܡܗܝܡܢ) Matt. xxviii. 20; ܟܚܘܫܐ (from ܟܚܫ) Luke xxi. 34; ܫܬܘܬܐ (from ܫܬܐ) Matt. vii. 25, 26., etc.; *b*) *feminines* with a masculine termination; e. g. John xi. 35. ܐܬܒܟܝܘ ܥܝܢܝܗܘܢ ܕܝܫܘܥ *tears came into the eyes of Jesus;* ܣܢܝܐ (from ܣܢܝ) Matt. xiii. 30; ܥܕܪ (from ܥܕܪܐ) xxiv.35; ܥܕܢ (from ܥܕܢܐ) x. 30; ܥܡܡ (from ܥܡܐ) Acts xxiv. 17; ܥܡܡ (from ܥܡܐ) xix. 34., etc.

2. When the abstract stands for the concrete, or when the noun takes another than its proper signification, the gender in both cases, is regulated by the sense. Concerning the former of these cases, compare § 80. B; to the latter belongs ܡܠܬܐ λόγος = *Christ;* e. g. John i. 1—4. ܡܠܬܐ ܗܘ ܐܝܬܝ *it was the word;* verse 14; or ܚܝܘܬܐ ܕܫܢܐ (literally, *beast of tooth*) = ἀντίχριστος, Rev. xiii. 1; xvi. 2,13; xvii. 7, 8. ܪܒܘ *a myriad* (*of men*); Acts xxi. 20; Barh. 55, 9, 10; 334, 6; 395, 19. ܒܢܝ, in the plural, = *inhabitants;* Barh. 159, 10; 236, 8; 548, 20., etc.

3. In Syriac the neuter of nouns, as of verbs, is designated by the feminine (§ 66. 2); e. g. Rom. vii. 18. ܛܒܬܐ ἀγαθὸν, ܒܝܫܬܐ κακὸν; in the plural, Assem. I. 218.

B. 11. ܐܡܣܝܘ ܠܥܬܝܩܬܐ ܘܚܕ̈ܬܬܐ *they despised the old and the new.*

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§ 71. *Number.*

1. Some nouns, particularly those which denote cohesive materials (liquids, metals and the like), form a plural only when they may be conceived of as consisting of several parts; e.g. ܣܥܪܬܐ *barley*, plur. ܣܥܪ̈ܐ *barley-corns;* in like manner ܚܛ̈ܐ from ܚܛܬܐ *wheat*; Matt. iii. 12; John vi. 13; I Cor. xv. 37; and ܩܝ̈ܣܐ *timber;* I Cor. iii. 12.

2. Some nouns singular have a plural signification (*collectives* § 44. Rem. 7), and then they take *Ribui* § 6. 2. As such they are joined either with the plural; e. g. John iv. 30. ܘܢܦܩܘ ܐܢܫܐ *there came out people;* or with the singular; e. g. John x. 3. ܥܢ̈ܐ ܫܡܥܐ ܩܠܗ *the sheep hear his voice;* verses 4—8.

Rem.—1. As collective plural forms, the following sometimes occur, ܩܡܨ̈ܐ *locust;* Michael. Chr. 63, 11; 79, 6. ܡܢܬܐ (properly *part*) *remainder, members;* 102, 5, 8.

Rem.—2. As *pluralis excellentiæ*, the Syriac has, merely by imitation of the Hebrew ܐܕܘܢܝ or ܐܕܘܢܝ = אֲדֹנָי, Michael. Chr. 30. ܒܐܕܘܢܝ ܡܪܝܐ ܝܡܝܬ *I swore by the Lord.*

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§ 72. *Apposition and Duplication of Nouns.*

1. A noun in apposition, usually includes a more accurate definition or explanation of the previous noun, as for

example in the names of cities, ܩܪܝܬܐ, ܪܒܬܐ, ܡܕܝܢܬܐ, Assem. I. 349, 3. ܐܢܛܝܘܟܝܐ ܡܕܝܢܬܐ ܪܒܬܐ *Antioch, a great city.* The noun in apposition takes the number and case of its subject; e. g. Matt x. 3. ܡܬܝ ܡܟܣܐ *Matthew the Publican;* Barh. 32, 7. ܨܠܡܐ ܕܒܝܠ ܐܠܗܐ ܕܒܒܠܝܐ *the image of Baal (of a) god of the Babylonians;* 11, 8; 12, 2. ܡܢ ܡܠܟܝܙܕܩ ܟܢܥܢܝܐ *from Melchisedeck (from the) Canaanite.*

Rem.—Sometimes the noun in apposition stands before the principal noun; e. g. Barh. 39, 11. ܢܣܒ ܐܢܬܬܐ ܠܪܘܟܣܢܐ *he took for wife Roxane;* so too with nouns of *weight, measure, and time,* in the genitive; e. g. Rev. vi. 6. ܬܠܬܐ ܩܦܝܣܝܢ ܕܣܥܪܐ *three measures (of) barley.*

2. The duplication of the noun denotes; *a*) a *great number* or *quantity;* e. g. Ephr. III. 154. ܐܝܬ ܒܗ ܒܝܡܐ ܢܘܢܝܢ ܢܘܢܝܢ *there are many fish in the sea;* *b*) the distributive sense expressed in English by *each, by;* e. g. Matt. xx. 9, 10. ܕܝܢܪ ܕܝܢܪ *a penny each;* Barh. 85, 6. ܟܢܫܝܢ ܟܢܫܝܢ *by heaps;* 424, 10; 165, 19. Especially in respect to numbers; e. g. Mark vi. 7. ܬܪܝܢ ܬܪܝܢ *two each;* verse 40. ܡܐܐ ܡܐܐ *a hundred each;* II Cor. xi. 24; *c*) it forms a circumlocution for *all, every* (§ 58. B. 2); e. g. Matt. xxiv. 7. ܒܕܘܟܐ ܕܘܟܐ κατὰ τόπους; Tit. i. 5. ܒܡܕܝܢܐ ܡܕܝܢܐ κατὰ πόλιν; *d*) a *diversity, variety;* e. g. Mark ii. 17. ܟܐܒ ܟܐܒ *various diseases;* John v. 4; Acts x. 46. ܒܠܫܢ ܠܫܢ *with different tongues;* xxi. 34; xxv. 19; Assem. I. 13, A. 6. v. E. ܡܐܡܪܐ ܕܡܠܝܢ ܡܕܡ ܡܕܡ *discourses having various contents;* 191, A. 7. v. E; 280.

B. 13. v. E; *e*) a *strengthening* of the sense (§ 77. B. b), e.g. John vi. 7. ܟܠ ܟܠ *very little*; II Thess. iii.6.

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§ 73. *The Emphatic State.*

1. The Emphatic State expresses the noun with the article with less definiteness, from the fact, that in many nouns this form also denotes the absolute state (§ 45. 1), which is no longer in use; e. g. Matt. x. 9. Sometimes also it supplies the place of the indefinite article; e. g. John iv. 7. ܐܬܬ ܐܢܬܐ ܡܢ ܫܡܪܝܐ *there came a woman of Samaria;* ix. 1; Acts vii. 37; xi. 24; even with ܚܕ *masc.* ܚܕܐ *fem.* appended; e. g. Luke xix. 12. ܐܝܫ ܚܕ *a man.*

Rem.—From this should perhaps be distinguished the cases in which ܚܕ is used numerically; e. g. Eph. iv. 6.

2. Hence to avoid any ambiguity ܗܘ is also sometimes joined with the emphatic state in order to designate it as such. It stands either before the noun; e. g. Matt. ix. 33. ܐܡܪܐ ܗܘ ܐܝܠܡܐ *the dumb spake;* John xviii. 16; or follows it; e. g. John v. 9. ܗܘ ܐܝܫ ܐܬܪܡܐ *the man became whole.*

Rem.—In the first case the absolute state usually occurs, when ܕ follows ܗܘ; e. g. Luke xxii. 27. ܗܘ ܕܡܫܡܫܢܐ *the servant.*

3. Hence also the emphatic state with ܕ following is used in the relation of genitive; e. g. Rev. xviii. 2.

ܡܥܡܪܐ ܕܕܝܘܐ ܘܢܛܘܪܬܐ ܕܟܠ ܪܘܚܐ ܛܢܦܬܐ *a habitation of devils and a hold of all unclean spirits.*

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§ 74. *The Construct State and the Genitive.*

1. In the Syriac also the *Construct state* serves to denote the relation of genitive, more frequently, however, in the plural of the masculine and the singular of the feminine, where it can at once be recognized by its special form ; e.g. Matt. xi. 12. ܡܢ ܝܘܡܝ ܝܘܚܢܢ *since the days of John ;* xiii. 48. ܣܦܝ ܝܡܐ *the shores of the sea ;* Acts xxiv. 16 ; Assem. I. 2, B. 1. ܗܝ ܕܫܢܬ ܬܠܬܝܢ ܘܚܕܐ *that is the thirty-first year ;* 37, 3, 4. ܒܡܨܥܬ ܩܠܝܪܘܣ *in the midst of the clerus ;* 40, 4. ܒܒܨܝܪܘܬ ܗܝܡܢܘܬܗܘܢ *their deficient faith,* literally, *the deficiency of their faith.*

Rem. — Yet the masculine singular of the noun occurs also before the genitive in the construct state ; e. g. Matt. x. 41. ܒܫܡ ܢܒܝܐ *in the name of the Prophet ;* xiii. 2. ܥܠ ܣܦܪ ܝܡܐ *on the shore of the sea ;* verse 50. In addition to the nouns which supply the place of adjectives (§ 69. 2) it also occurs in ܓܘ *midst,* and ܐܝܕ *hand,* etc. ; e. g. Matt. xiii. 1 ; Gal. iii. 19 ; Barh. 255. 11. ܒܓܘ ܗܝܟܠܐ *in the interior of the palace.* Here belongs moreover the use of the construct state in adjectives and participles (§ 64. 1. B), followed by the noun with a preposition or particle belonging to both, by which is denoted either the genitive relation ; e. g. Luke i. 28. ܒܪܝܟܬ ܒܢܫܐ *blessed of (among) women*, II Tim. iii. 3. ܡܫܥܒܕܝ ܠܪܓܝܓܬܐ *slaves of passion ;* I Tim. i. 10 ܥܒܪܝ ܥܠ ܡܘܡܬܐ *violator of an oath ;* or a more accurate

definition of the adjective or participle; e. g. Luke i. 7, 18. ܒܝܪܝܡܝܢ ܒܝܘܡܝܗܘܢ *far advanced in their years;* Rev. xiv. 4. ܐܬܦܕܘ ܡܢ ܐܪܥܐ *redeemed from the earth*; Acts. xxiii. 23.

2. Far more usual is; *a*) the connection of the emphatic state as *nomen regens*, with a following ܕ before the genitive; e. g. Matt. x. 5. ܕܪܘܚܐ ܕܥܡܡܐ *into the way of the Gentiles;* verse 15. ܒܝܘܡܐ ܕܕܝܢܐ *at the day of Judgment;* verse 42; xii. 42. ܡܠܟܬܐ ܕܬܝܡܢܐ *the queen of the south;* xiii. 11, 45; xxiii. 35; xxiv. 3; John viii. 47. ܡܠܬܐ ܕܐܠܗܐ *the word of God;* or *b*) with a pleonastic suffix referring to the genitive following, (§ 55. B. 2); e. g. Matt. xii. 8. ܡܪܗ ܕܫܒܬܐ *Lord of the Sabbath;* xi.2. ܥܒܝܕܬܐ ܕܡܫܝܚܐ *the work of the Messiah*; xii. 40. ܒܠܒ ܕܐܪܥܐ *in the heart of the earth.*

Rem.—Rarely, and chiefly in foreign words, ܕ stands after the construct state before the genitive; e. g. Matt. xiii. 22. ܐܚܘܬ ܕܥܬܪܐ *the deceitfulness of riches;* John x. 23. ܣܝܪܬܐ ܕܫܠܡܘܢ *the porch of Solomon.* But it is commonly used when one or more words are interposed between the *nomen regens* and the genitive; e.g. Barh. 421.13,20. ܐܬܪܐ ܗܘ ܕܐܘܪܫܠܡ *the region, that is of Jerusalem;* or when several genitives follow each other; e. g. Assem. I. 83, B. 21. ܕܝܪ ܕܣܒܐ ܡܪܝܡ ܕܟܠ ܣܘܪܝܐ ܕܒܬܪ ܛܘܪܝܐ *the convent of the Mother of God, of the Syrians in the Scythian desert;* Barh. 81, 2. The *nomen regens* is sometimes wanting, and the genitive is then to be distinguished by ܕ; e. g. Rom. xiv. 8. ܕܡܪܝܐ ܕܢܚܢ *the Lords are we;* Matt. xxii. 21. Sometimes ܕ is wanting when the noun forms an apposition with a preceding genitive; e. g. Matt. xii. 39. ܐܬܬܐ ܕܝܘܢܢ ܢܒܝܐ *the sign of Jonah the prophet.* ܕ stands before proper nouns, especially the names

of countries and cities, when they thereby acquire a more definite designation; e. g. Matt. ii. 1, 6. ܒܝܬ ܠܚܡ ܕܝܗܘܕܐ *Bethlehem in Judea.* In some instances, especially in the superscriptions of some Psalms; e. g. Ps. iv, v, vi, ܠ (ל *auctoris*) supplies the place of ܒ; very rarely elsewhere; e. g. Barh. 17, 4. ܦܘܪܩܢܐ ܕܡܪܢ *the deliverance of the* (i.e. *by the*) *Lord;* Assem. I. 346, A. 25, 26. So too with ܡܢ, when origin or descent is indicated; e.g. Barh. 372, 16. ܐܚܕ ܡܐܐ ܓܒܪܐ ܡܢ ܦܪܢܓܐ *he took fifty cities of the Franks;* or when there is indicated a choice or selection from several; e.g. 271, 1. ܚܕ ܡܢ ܥܒܕܘܗܝ *one of his slaves;* 270, 18. ܣܓܝܐ ܡܢ ܛܘܪܟܐ *many of the Turks.*

3. The genitive is sometimes to be understood objectively; e.g. Mark xi. 22. ܐܡܘܬܐ ܕܐܠܗܐ *faith of* (i. e. *in*) *God;* John ii. 17. ܩܢܝܢܘܬ ܒܝܬܟ *the zeal of* (i. e. *for*) *thine house;* vii. 13; Hebr. xi. 26. ܛܘܦܣܐ ܕܡܫܝܚܐ *the reproach of Christ* (i.e. *that attached to him*).

Rem. — Other turns of expression imitating the Hebrew are Isa. xvii. 2. ܥܡܪܬܐ ܕܥܪܥܝܪ *cities of* (*about*) *Aroer;* Exod.xxii.11. ܫܒܘܥܬܐ ܕܡܪܢ *an oath of* (*by*) *the Lord;* Ez. xxxv. 5. ܥܘܠ ܕܣܘܦܗܘܢ *iniquity of* (*at*) *their downfall;* Isa.liv.9., etc. Not unfrequently is this genitive of the object connected with the preposition of the verb, from which the *nomen regens* is derived; e. g. Barh. 53, 18. ܗܝܡܢܘܬܐ ܕܒܡܪܢ *the faith in our Lord;* Assem. I. 347,20.

4. Sometimes, especially when geographical references are made, the genitive occurs (as in English) where apposition would be more strictly correct; e. g. Acts vii. 40. ܡܢ ܐܪܥܐ ܕܡܨܪܝܡ *from the land of Egypt;* xx. 6; Rom. xi. 8; Barh. 114, 13. ܟܠܗ ܛܘܪܐ ܕܠܒܢܢ *the whole mountain of Lebanon.*

5. Standing after adjectives, the genitive is often used merely to define them more accurately; e.g. Luke xxiv. 25. ܐܘ ܣܟܠܝ ܘܩܠܝ ܠܒܐ *O fools and slow of heart ;* Acts vii. 51. ܐܘ ܩܫܝ ܥܦܐ *O ye stiff necked ;* Cant. ii. 5. ܚܠܝܢ ܐܢܐ ܕܪܚܡܐ *sick for love.*

Rem.—Sometimes a noun in the genitive takes the place of an adjective ; e. g. John. xviii. 10. ܐܘܕܢܐ ܕܝܡܝܢܐ *his right ear ;* xxi. 6 (§ 54. B. 2. Rem.) ; and *vice versa* the *nomen regens ;* e. g. Luke iv. 25. ܣܓܝܐ ܐܪܡܠܬܐ πολλαὶ χῆραι ; John ii. 12. In the first case the Philoxenian translation uses, instead of ܕ, the explanatory ܗܘ and ܗܝ, equivalent to *that is, namely ;* e. g. ܐܘܕܢܐ ; ܗܝ ܕܡܝܢܐ and ܕ is to be understood as a relative, when it follows prepositions with suffixes ; e. g. Assem. I. 30, 17. ܥܡܗܘܢ ܕܐܣܦܣܛܐ *with (them) the bishops.* Compare § 55. B. 3.

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§ 75. *Designation and Use of the other Cases.*

1. The dative and accusative have ܠ for their common sign, which may be omitted before the accusative ; e. g. Matt. xvii. 4. ܢܥܒܕ ܠܟ ܬܠܬ ܡܫܟܢܐ *let us make three tabernacles ;* Barh. 60, 9. ܐܬܥܝܪ ܪܕܦܐ ܥܨܝܡܐ *he raised a great persecution.* No difficulty is thereby occasioned even when the two cases stand together ; e. g. Acts xiii. 21. ܝܗܒ ܐܠܗܝܢ ܠܫܐܘܠ *he gave them Saul ;* xx. 32.

Rem. With verbs having a double accusative (§ 67. I. 2) ܠ falls away in both cases. The same is also to be recognized in the preceding pleonastic suffix to the verb (§ 55. B. I). Usually

ܠ (= אֶת־) stands before the noun in the emphatic state ; e. g. Barh. 14, 9 ; or before proper names, 11, 20. ܒܢܳܗ̇ ܠܢܺܝܢܘܶܐ *he built Nineveh.* For this, in Gen. i. 1—3, the Peshito has ܝܳܬ = אֵת (compare Ephr. I. 116, D), which moreover occurs in Eccl. ii. 3 ; iii. 17 ; iv. 1 ; viii. 9, 17 ; Cant. iii. 5 ; viii. 4.

2. The accusative is also used adverbially, and then denotes ; *a*) direction towards a place (§ 67. I. b) ; e. g. John vii.14,35 ; viii.14 ; xviii.3 ; Barh.58, 18,19; *b*) in indicating time it denotes ; *α*) the question, *How long ?* e.g. Barh.7,5, 6. ܗܘܳܐ ܡܶܛܪܳܐ ܐܰܪܒܥܺܝܢ ܝܰܘܡܺܝܢ *the rain continued forty days ;* 3, 15, 16. ܐܶܬܐܰܒܰܠܘ ܥܠܰܘܗܝ ܡܳܐܐ ܫܢܺܝܢ *they mourned for him a hundred years ;* 24, 7, 8 ; 85, 19, 20 ; 195, 6, 7 ; Assem.I. 18, A.1 ; *β*) *When ?* Luke i. 59. ܗܘܳܐ ܠܝܰܘܡܳܐ ܕܬܡܳܢܝܳܐ *it came to pass on the eighth day ;* Ps. i. 2. ܐܺܝܡܳܡܳܐ ܘܠܺܠܝܳܐ *by day and night ;* *c*) in reference to measure and weight ; *How long ? How high ?* etc. ; e. g. Barh. 38, 19. ܐܘܪܟܶܗ ܗܘܳܐ ܬܠܳܬ ܐܰܡ̈ܝܢ *it was three cubits long ;* 20, 6; 179, 13. ܬܠܓܳܐ ܝܳܬܶܒ — ܐܰܪܒܰܥ ܨܶܒ̈ܥܳܢ *the snow lay four fingers deep;* *d*) *concerning, in relation to, as to ;* e. g. Barh. 37,16. ܦܰܐܝܳܐ ܗܘܳܐ ܕܡܽܘܬܳܐ *he was beautiful as to form ;* 17. ܙܥܘܪ ܥܰܝ̈ܢܶܐ ܘܦܘܡܳܐ *he had small eyes and a small mouth ;* 38, 4; Assem. I. 74, A. 30 ; 77, A. 22 ; 86, A. 25.

Rem.—In indicating time, *How old ?* is commonly expressed by ܒܰܪ or ܒܰܪܬ with the addition of the years ; e. g. John viii. 57. ܒܰܪ ܚܰܡܫܺܝܢ ܫܢܺܝܢ *fifty years old ;* Barh. 3, 20.

3. Derivative nouns also take the accusative instead of the genitive of their verbs, viz. ; *a*) participial forms; Heb.

xii. 2. ܡܫܠܡܢܐ ܕܗܝܡܢܘܬܢ *the finisher of our faith ;* James iv.6 ; *b*) infinitive forms ; e.g. Kirsch.Chr.136,1. ܡܣܒܘܬܐ ܠܩܘܣܛܢܛܝܢܘܦܘܠܝܣ *the conquest of Constantinople.*

4. The vocative is distinguishable in part by its connection ; e.g. Matt. xxvi. 39, 42. ܐܒܝ ܐܢ ܡܫܟܚܐ *my Father if it be possible ;* Rom. viii. 15 ; partly by ܐܘ, prefixed ; e. g. Rom. ii. 1. ܐܘ ܒܪܢܫܐ *O man ;* verse 3 ; I Tim. vi. 11 ; James v. 1.

Rem.—The Philoxenian translation imitates in Greek nouns the vocative termination belonging to that language ; e. g. Luke i. 3, and Acts i. 1. ܐܘ ܬܐܘܦܝܠܐ ὦ Θεόφιλε ; I Tim. vi.20.

5. Finally the ablative is distinguishable by the prepositions, ܒ, ܡܢ, ܠܘܬ, etc.. prefixed.

Rem.—Time, *When ?* is frequently expressed in a similar manner ; e. g. Gen. viii. 11. ܒܥܕܢ ܪܡܫܐ *at eventide ;* Prov. vii. 9 ; Assem. I. 37, A. 11.

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§ 76. *The Case Absolute.*

By the case absolute is meant a noun, which, at the beginning of a sentence, by itself and without connection with what follows, forms a clause, and is usually to be explained by supplying, *as to*, *concerning*, and the like. Here belong especially ;

1. the *Nominative absolute*, which ; *a*) either forms the subject of the following clause ; e. g. Gen. xxii. 24. ܘܦܠܓܘܬܗ ـ ܘܝܠܕܬ ܐܦ ܗܝ *and his concubine — she also bore ;*

or *b*) is to be rendered by an oblique case, which a suffix to the noun in the clause following shows to be ; *α*) a *genitive* ; e.g. Ephr. I. 242, E. ܐܢܫܐ ܐܢ ܬܗܘܐ ܒܡܫܟܐ ܕܦܓܪܗ ܡܘܡܬܐ *if there be found on the skin of the body of a man a blemish ;* I. 110, D ; Matt. iii. 4 ; or the suffix to the preposition indicates it as ; *β*) a *dative ;* e. g. I Cor. vii. 7. ܟܠܢܫ ܡܘܗܒܬܐ ܝܗܝܒܐ ܠܗ ܡܢ ܐܠܗܐ *to each one is given a gift from God ;* Acts xv. 21 ; *γ*) an *accusative ;* e. g. Ephr.I. 223, F. ܡܘܫܐ — ܠܐ ܝܕܥܝܢ ܚܢܢ ܡܢܐ ܗܘܐ ܠܗ *we know not what has befallen Moses ;* (§ 67. 1. c. Rem.) Ps. lxxiv. 17; *δ*) an *ablative* (with a following ܒ and ܡܢ) ; e.g. Heb. x. 1. ܢܡܘܣܐ ܛܘܠܠܐ ܐܝܬ ܗܘܐ ܒܗ ܕܛܒܬܐ ܕܥܬܝܕܢ *in the law is the shadow of the good things to come ;* Ephr. I. 237, A. ܟܠ ܚܡܝܪ ܘܟܠ ܕܒܫܐ ܠܐ ܬܩܪܒܘܢ ܡܢܗ ܩܘܪܒܢܐ ܠܡܪܝܐ *of anything leavened and of honey, bring ye no gift to the Lord.*

2. The *accusative absolute ;* e. g. Gen. xlvii. 21. ܘܠܥܡܐ ܥܒܕ ܐܢܘܢ ܡܢ ܣܦܪܐ ܠܣܦܪܐ *the people led he* (literally *led he it*) *from one city to the other.*

3. *Cases with prepositions ;* e. g. Gen. ii. 17. ܡܢ ܐܝܠܢܐ ܕܝܕܥܬܐ ܕܛܒܬܐ ܘܕܒܝܫܬܐ ܠܐ ܬܐܟܘܠ ܡܢܗ *of the tree of the knowledge of good and evil* (*of it*) *shalt thou not eat.*

Rem.—Sometimes, instead of the suffix, the preceding noun absolute is repeated ; e. g. Esth. vi. 7—9. ܠܓܒܪܐ — ܘܠܒܫܘܗܝ ܠܓܒܪܐ *as for the man — thus let him be clothed ;* likewise with the pronoun ; e. g. Jer. xxvii. 8.

§ 77. *Comparison of Adjectives.*

A. The Comparative.

The comparative is usually expressed by the simple adjective, with ܡ̣ܢ = *præ* following and before the object compared; e. g. John viii. 53. ܠܡܳܐ ܐܰܢ̄ܬ ܪܰܒ ܐܰܢ̄ܬ ܡ̣ܢ ܐܰܒܽܘܢ ܐܰܒܪܳܗܳܡ *art thou, then, greater than our father Abraham;* vii. 31; xiii. 16; xiv. 12; xix. 11; Assem. I. 378, 19. ܐܶܡܝ ܚܰܒܺܝܒܳܐ ܠܺܝ ܡ̣ܢ ܡܰܠܟܬܳܐ *my mother is dearer to me than the queen;* 372, 3. v. E; Barh. 82, 20. ܘܡ̣ܢ ܟܽܠܗܽܘܢ ܒܢܰܝ̈ܢܳܫܳܐ ܐܰܪܺܝܟܳܐ ܗܘܳܬ ܐܰܡܬܳܐ *she was a cubit taller than any man.*

Rem.—Besides ܡ̣ܢ, sometimes also ܛܳܒ *very*, or ܝܰܬܺܝܪ *more*, equivalent to *by far*, is added to the adjective in order to strengthen the meaning; e. g. Acts xx. 35. ܛܽܘܒܰܘܗܝ ܠܐܰܝܢܳܐ ܕܝܳܗܶܒ ܝܰܬܺܝܪ ܡ̣ܢ ܐܰܝܢܳܐ ܕܢܳܣܶܒ *happier by far is he who gives than he who receives;* Heb. iii. 3; iv. 12. The simple adjective is used as a comparative in stating the age of two persons; e. g. Ez. xvi. 61. ܕܢܶܣܒܶܬ ܐܰܚ̈ܘܳܬܶܟܝ ܠܪܰܒܬܳܐ ܘܠܙܥܽܘܪܬܳܐ *since I have received thy sisters, the elder and the younger;* Barh. 27, 6, 7. Rarely after the Hebrew idiom, are we obliged to supply the comparative adjective from the context; e. g. Job xi. 17; more frequent is ܡ̣ܢ = *too;* e. g. Deut. xiv. 24. ܡܰܣܓܝܳܐ ܗܝ ܡܶܢܳܟ ܐܘܪܚܳܐ *the way is too great for thee;* or before an infinitive with ܠ = *than that;* e. g. Gen. iv. 13. ܪܰܒܳܐ — ܡ̣ܢ ܠܡܶܫܒܩܳܘ *greater than that it can be forgiven.* This construction with ܡ̣ܢ occurs also with verbs of quality; e. g. Lam. iv. 7. ܕܟܰܘ ܡ̣ܢ ܬܰܠܓܳܐ ܘܚܶܘܰܪܘ ܡ̣ܢ ܚܰܠܒܳܐ *they are purer than snow and whiter than milk.* The adverbial *more* or *less*, in respect to numbers, is expressed by ܝܰܬܺܝܪ ܡ̣ܢ and ܒܨܺܝܪ; Barh. 156, 2; Assem. I. 414, 3.

B *The Superlative.*

The Superlative is expressed ; *a*) by the *positive*, with the noun following in the genitive plural ; e.g. I Cor. xv.9. ܒܨܝܪܗܘܢ ܕܫܠܝ̈ܚܐ *the least of the Apostles ;* or with ܡܢ instead of the genitive; e. g. Matt.ii.6. ܒܨܝܪܐ ܒܡܠܟܐ ܕܝܗܘܕܐ *the least among the (princes) towns in Judah ;* or simply by the emphatic state ; e.g. Matt. v.19. ܒܨܝܪܐ *the least ;* Barh. 85, 7. ܪܗܘܡܝ ܡܕܝܢܬܐ ܪܒܬܐ ܕܐܝܛܠܝܐ *Rome, the greatest city of Italy ;* Assem. I. 323, A. 20 ; 335, A. 14. v. E ; in the plural, ICor.vi.2. ܕܙܥܘܪ̈ܐ ἐλάχιστα ; II Pet.i.4. ܪܘܪ̈ܒܐ μέγιστα; or when a preference is given to one individual over a whole species, by ܡܢ ܟܠ and a following plural ; e. g. Ephr.I. 204, C. ܪܒܐ ܡܢ ܟܠ ܡܟ̈ܣܘܢ *the greatest of all evils ;* *b*) by doubling the adjective or noun, so that the latter stands in the relation of genitive in the plural ; e.g. Gen.ix.25. ܥܒܕ ܥܒ̈ܕܝܢ *the meanest slave ;* Exod.xxvi.33. ܩܘܕܫ ܩܘܕ̈ܫܐ *the holy of holies,* i. e. *the holiest place ;* Num. iii. 32 ; Barh. 530, 3, 4. ܡܠܟ ܡܠ̈ܟܐ *the king of kings,* i.e. *the mightiest king*; *c*) by ܛܒ and ܝܬܝܪ before the adjective ; e. g. Rev. xviii. 12. ܩܝܣܐ ܝܬܝܪ ܡܝܩܪܐ *the most precious wood ;* Barh. 87, 3.

Rem.—To denote the superlative, use is also made of the words ܪܝܫ and ܡܪܐ; e.g. Barh. 170, 13. ܪܝܫ ܐܣ̈ܘܬܐ *the most excellent physician ;* Assem. 1. 335, B. 4, 5. ܡܪܐ ܕܪ̈ܚܡܐ *the most merciful* ; more like the Hebrew, by ܐܠܗܐ ; e. g. Ps. xxxvi. 6. ܛܘܪ̈ܐ ܐܠܗܐ *the mountains of God*, i.e. *the greatest mountains.* In verbs, a strengthening is denoted by ܛܪܝܕ *much ;* e. g. Barh. 56, 11. ܛܪܝܕ ܐܬܕܠܚ *he was much disquieted ;* or, by ܪܒ *many* (§ 67.1. c. *β*) ; e.g. Barh. 6, 5 ; 135, 1. To be noted also are such forms as ܕܚܟܝܡܬܗ, literally, *whose wisdom* (*is known*) *for the wisest.*

§ 78. *Construction of Numerals* (§ 50).

A. Cardinal Numbers.

The cardinals from three upwards, are connected with nouns in the following manner ; *a*) the *object numbered* precedes the emphatic state plural ; e.g. Luke i.56. ܬܠܬܐ ܝܪܚܐ *three months ;* Barh. 133, 16. ܬܪܬܝܢ ܘܥܣܪܝ ܫܢܝܐ *twenty-two years ;* 4, 5. ܬܪܬܝܢ ܘܚܡܫ ܡܐܐ *two hundred and five years;* or *b*) it follows in the absolute state ; e. g. Matt. x. 29. ܬܪܝܢ ܨܦܪܝܢ *two Sparrows ;* xiv. 20. ܬܪܥܣܪ ܣܠܐ *twelve baskets ;* John v. 5 ; Acts xx. 3 ; Barh. 135, 10.

Rem.—Exceptions to this rule, however, occur, the object numbered standing after the number in the emphatic state ; e. g. Barh. 160, 17. ܬܡܢܝܐ ܐܠܦܐ ܥܒܕܐ *eight thousand slaves ;* 121, 8 ; 164, 4 ; or the cardinal, though rarely, stands as *nomen regens* in the construct state ; e. g. Matt. iv. 25. ܥܣܪ ܡܕܝܢܬܐ *ten cities,* (literally, *the ten of the cities*). Some nouns, such as ܫܢܐ, ܝܘܡܐ also follow the numeral in the singular ; e. g. Assem. I. 213, A. 21, 22. ܟܕ ܒܕܘ ܚܡܫܝܢ ܘܚܕ ܝܘܡ *when fifty-one days had passed;* Barh.10,16. Concerning the designation of age by ܒܪ and ܒܪܬ comp. § 75.2. Rem.; Assem.I. 31,21 ; 377, 1 ; Ephr.I.195,D ; Barh. 50,13 ; 179,4; with the omission of ܫܢܐ ; Barh. 5, 12. ܒܪ ܡܐܐ ܘܫܬܝܢ ܫܢܐ *one hundred and sixty-five years old.* For the combination of numerals without any numbered object, compare § 50; in respect to which it is to be noticed that, contrary to the Hebrew usage the smaller numbers follow the larger ; e. g. Num. iv. 43 ; 1 Kings v. 11. Concerning suffixes to cardinal numbers, see § 46. 2. b. Rem.

B. Ordinal Numbers.

1. Ordinals are connected like adjectives with their nouns in the same number and case ; e. g. Matt. xiv. 25. ܪܒܥܝܐ

ܒܪܒܝܥܝܬܐ ܡܛܪܬܐ ܕܠܠܝܐ *in the fourth watch of the night ;* Rev. iv. 7 ; vi. 9. ܛܒܥܐ ܚܡܝܫܝܐ *the fifth seal ;* verse 12 ; xvii. 11.

2. The cardinal numbers also supply the place of ordinals as follows ; *a*) the units, especially in designating time ; *α*) with the noun standing before the numeral in the emphatic state plural ; e. g. John xix. 14. ܐܝܟ ܫ̈ܥܐ ܫܬ *about the sixth hour ;* *β*) with the noun after the numeral, in the absolute state ; e. g. John iv. 6. ܐܝܬܝܗ̇ ܫܬ ܫ̈ܥܝܢ *it was the sixth hour ;* verse 52 ; Acts iii. 1 ; x. 9, 30 ; but more especially ; *b*) in numbers above ten with the noun preceding in the construct state ; e.g. Luke iii. 1. ܒܫܢܬ ܚܡܫܥܣܪܐ *in the fifteenth year ;* Assem. I. 2, A. 1. 2, v.E. ܒܫܢܬ ܡܐܐ ܘܫܒܥܣܪܐ *in the one hundred and seventeenth year ;* I. 3, A. 17. B. 19 ; 388, 3 ; 389, 1, 3, 5; 407, 10 ; or with ܕ following in the emphatic state ; e.g. Barh. 4, 16. ܒܫܢܬܐ ܕܥܠܡܐ ܕܐܠܦܐ *in the year of the world one thousand ;* or *c*) the ܕ prefixed raises the cardinals to ordinals ; e. g. Matt. xxii. 26. ܕܬܪܝܢ *the second ;* ܕܬܠܬܐ *the third ;* verse 39 ; Luke xii. 38. ܕܬܪܬܝܢ ܐܘ ܕܬܠܬ *the second or the third ;* especially in designating the years of the reign of a sovereign ; e. g. Barh. 10, 14 ; 11, 1 : 86, 11.

Rem.—Sometimes also, in accordance with Hebrew usage, the object numbered is repeated after the numeral in the absolute state plural ; e.g. Gen. vii.11. ܒܫܢܬ ܫܬ ܡܐܐ ܫܢܝܢ *in the six hundredth year;* and the years of the reign are given with ܕܡܠܟ with a suffix ; e. g. Barh. 19, 9. ܒܫܢܬ ܥܣܪ ܕܡܠܟܗ *in the tenth year of his reign ;* 60, 8. In giving the days of the month, either ܒ without ܝܘܡ is repeated after the numeral, before the name of the month ; e. g. Assem. I. 2, B. 12. v. E. ܒܬܠܬܥܣܪ ܒܢܝܣܢ *on the 13th of Nisan(April);* 272,B.31 ; 399,19,20 ; 407,8,9 ; or, reversely, after the name of the month, before the numeral following it ; e. g. 397, 13. ܒܚܙܝܪܢ ܝܘܡܝܢ ܒܬܫܥܐ ܒܗ *on the 9th of June ;* or with ܒܝܘܡ

before the numeral and the name of the month which follows with ܕ repeated; e. g. 398, 7. ܫܢܐ ܥܣܪ ܝܘܡ ܕܟܢܘܢ ܩܕܡܝܐ *on the 27th of December;* 274, 30; or reversely, so that ܫܢܐ stands after the name of the month, before the numeral; e. g. 399, 14. ܒܬܫܥܣܪ ܝܘܡ ܐܒ ܫܢܐ ܠܐ *on the 22nd of August.* This takes place even in designating the days of the week; e.g. Matt. xxviii. 1. ܒܝܘܡ ܚܕ *the first day of the week;* John xx. 19; Assem. I. 2, B. 12. v. E.

C. Other Relations of Numbers.

1. *Distributives* are formed; *a*) by doubling the cardinal numbers (§ 72. 2. b); e. g. Mark vi. 40; Barh. 19, 14; *b*) sometimes by circumlocution by means of ܟܠ; e. g. Barh. 41, 16. ܒܬܪܝܢ ܠܬܪܝܢ ܟܠ *two each;* 17.

2. *Numerical adverbs; a*) in answer to the question, *How many times?* (Multiplicatives); *α*) by ܒܝ and ܕ before a cardinal number following, which more clearly defines it; e.g. Gen. iv. 15. ܒܝ ܫܒܥܬܝܢ *seven-fold;* Luke viii. 8; without ܕ, Jer. xvii. 18. ܒܝ ܬܪܝܢ *twofold;* *β*) by the simple numeral with ܕ, Luke xix. 8. ܐܪܒܥܬܝܢ (i.e. ܐܬܪ̈ܒܥ) *fourfold; b*) in answer to the question *How often?* *α*) with the signification of a cardinal, by means of ܙܒܢ *time*, plural ܙܒ̈ܢܝ *times*, as in English; e. g. II Cor. xi. 24, 25. ܚܕ ܙܒܢ *once;* ܚܡܫ ܙܒ̈ܢܝ *five times;* Matt. xviii. 22; Luke xvii. 4; John xiii. 38; by ܙܒܢܐ plural ܙܒ̈ܢܐ, Asssem. 1. 484, 27, 30; sometimes by ܟܪ̈ܐ *time*, plural ܟܪ̈ܢܝ, Barh. 10, 19; more rarely by ܐܘܪ̈ܚܬܐ *way*, or merely by the feminine of the ordinal number; e. g. Gen. iv. 24; *β*) in an ordinal signification, in such a manner that either ܚܕ of the cardinal precedes with ܘ, and is repeated after it in the plural; e.g. ܚܕ ܒܚܕ

ܙܒ̈ܢܝܢ (also elliptically ܙܒܢܐ ܕܬܠܬ or ܙܒ̈ܢܝܢ ܕܬܠܬ) *for the third time;* or by adverbs of the ordinals in ܬܘ, e. g. Jude, verse 12. ܬܢܝܢܘܬ *for the second time.*

3. Fractions are represented; *a*) by special forms derived from the cardinal numbers; e. g. Rev. viii. 7. ܬܘܠܬܐ *one-third;* vi. 8. ܪܘܒܥܐ *one fourth;* Heb. vii.2; *b*) by circumlocution; e.g. Rev. xi.13. ܚܕ ܡܢ ܥܣܪܐ *one-tenth;* Ephr. I.204, D; Ez. v. 2. ܚܕܐ ܡܢ ܬܠܬ ܡ̈ܢܘܢ.

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§ 79. *Connection of the Noun with Adjectives.*

The adjective is related to the noun either as epithet or predicate.

I. As epithet it follows the noun in the same gender and number; e. g. Matt. xvii. 1. ܛܘܪܐ ܪܡܐ *an high mountain;* xvi. 4. ܫܪܒܬܐ ܒܝܫܬܐ ܘܓܝܪܬܐ *a wicked and adulterous generation;* xi. 8. ܢ̈ܚܬܐ ܪ̈ܟܝܟܐ *soft raiment;* John xi. 47. ܐ̈ܬܘܬܐ ܣ̈ܓܝܐܬܐ *many miracles.* The same is true in respect to pronouns and participles; e.g. Matt. xv. 8. ܥܡܐ ܗܢܐ *this people;* verse 12; xix. 1; Rev. iii. 8. ܬܪܥܐ ܦܬܝܚܐ *an open door.* Collectives in the singular are followed by the adjective in the plural; e. g. Assem. I. 78, A. 4. ܥܡܐ ܢܛܪ̈ܝ ܢܡܘܣܐ *the people who hold to the law;* so also with nouns in the plural having a singular signification; e. g. John vii. 38. ܡ̈ܝܐ ܚ̈ܝܐ *living water;* Heb. x. 24; or in the singular *ad sensura;* e. g. Num. iv. 5. ܐܦ̈ܝ ܬܪܥܐ ܕܦܪܝܣ *the vail which was spread out.*

Rem.—The pronoun frequently comes first; e. g. John xi. 47. ܗܢܐ ܓܒܪܐ *this man;* Matt. xviii. 1: xvii. 18. Adjectives are also used

emphatically,especially in titles; e.g. Assem.1.25,A.14. ܛܘܒܢܐ ܡܪܝ ܐܦܪܝܡ *the pious Ephraem;* 117,B.23. ܩܕܝܫܐ ܡܪܝ ܝܘܚܢܢ *the holy John;* 286, A. 1. If an adjective is appended to the demonstrative pronoun for the sake of more particular designation, the pronoun usually stands between the noun and the adjective ; e. g. Ephr. 1 124,E. ܢܘܗܪܐ ܗܘ ܐܬܦܫܛ ܩܕܡܝܐ *this light first spread abroad*; 127, D; or before both, 132, F. ܗܘ ܡܠܦܢܐ ܪܒܐ *this great teacher.*—ܟܠ occurs (as a noun) exclusively before the noun ; e.g. Matt. xv. 13. ܟܠ ܢܨܒܬܐ ܐܝܕܐ *this whole planting,* (with suffix, compare §55.B. 2.Rem.). A word, generally a particle, sometimes stands between the noun and the adjective ; e. g. Acts xvii. 20. ܡܠܐ ܓܝܪ ܢܘܟܪܝܬܐ *strange words indeed.* But very rarely the adjective follows in a gender different from that required by the noun ; e. g. Barh. 454, 18. ܕܝܪܐ ܩܕܝܫܐ (fem. ܩܕܝܫܬܐ) *the holy cloister.* Or with nouns of the common gender, the gender of several adjectives following one after the other, is interchanged ; e. g. Michael. Chr. 61. 1, 2.

2. As predicate(with the substantive verb expressed or to be supplied) the adjective precedes the noun, which follows in the absolute state, or with a suffix ; e. g. Mark xv. 23. ܚܡܪܐ ܕܡܚܠܛ ܗܘܐ ܡܘܪܐ *wine with which myrrh was mingled ;* verse 26. ܥܠܬܐ ܗܘܬ ܟܬܝܒܬܐ *as reason was written ;* Matt.xv. 28. ܪܒܐ ܗܝ ܗܝܡܢܘܬܟܝ *great is thy faith.* In like manner the pronoun ; e. g. Mark xv. 26. ܗܢܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *that is the King of the Jews ;* Luke ii. 12. ܗܕܐ ܠܟܘܢ ܐܬܐ *that shall be for you the sign.*

Rem.—Sometimes the adjective, as predicate, follows the noun, viz.: when several words follow which define more closely the signification of the adjective ; e. g. Gen. xix. 20. ܩܪܝܬܐ ܗܕܐ ܩܪܝܒܐ ܗܝ ܠܡܥܪܩ ܠܬܡܢ *this city is nigh to flee unto ;* or an adverbial idea is embraced in the preposition ; e. g. Gen xxix. 7. ܥܕܟܝܠ ܝܘܡܐ ܡܫܘܚ *it is yet high day,* i. e. *high in the day.* Sometimes

the adjective singular, as predicate, stands before the plural noun; e.g. Barh. 542, 14, 15. ܟܬܝܒ̣ ܗܘܐ ܡ̈ܠܐ *to that same were the words written;* or it follows a plural, being itself in the singular; e.g. Assem. I. 21,5, 6. ܩܘ̈ܠܐ ܘܡܕܪ̈ܫܐ ܣܝܡ ܠܗ *songs and hymns were composed by him.* But especially the adjective in the plural follows collectives; e. g. Rev. xix. 1. ܟܢܫܐ ܣܓܝ̈ܐܐ ܕܐܡܪܝܢ *a great multitude, who said;* Barh. 88, 4. The predicate is also expressed by a noun; e. g. I Cor. xii. 27. ܦܓܪܗ ܐܢܬܘܢ ܕܡܫܝܚܐ *ye are the body of Christ;* Eph. v. 30.

3. When several nouns of different genders are connected, the adjective as epithet and predicate, usually conforms to the masculine; e.g. Luke i. 5, 6. ܙܟܪܝܐ ܘܐܢܬܬܗ ܐܠܝܫܒܥ — ܬܪܝܗܘܢ ܟܐܢܝܢ ܗܘܘ ܩܕܡ ܐܠܗܐ *Zacharias and his wife Elizabeth both feared God;* verses 6,7; Barh. 106,9.

Rem.—Concerning the neuter the same rules prevail as in § 66. 2, and § 70. 3; e.g. Assem. I. 36, 6. ܗܝ ܕܟܬܝܒܐ *that which has been written;* 372, 19; Ephr. I. 241,B; Barh.24, 18. ܥܒܕ ܕܒܝܫ *he did that which was evil.*

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§ 80. *Connection of the Noun with the Verb.*

The Verb conforms in number and gender to the subject; but to this there are many exceptions, which may be referred to the following cases. Compare *Agrell Comment. de varietate generis et numeri in LL. OO. Lundæ,* 1815, 4.

A. In regard to Number.

Here it should be remarked:

1. That collectives or those nouns which are regarded as such, are connected with plural verbs. Here belong, ܚܝܠܐ; e.g. Barh. 94, 10. ܚܝܠܐ ܕܪ̈ܗܘܡܝܐ ܠܦܪܣ. ܐܫܠܡܘ *the Roman army*

proceeded towards Persia ; 96, 9 ; ; e. g. Acts xxvi. 13. *all who were with me ;* Michael. Chr. 15,5 ; and its compounds, ;e.g.Assem.I.39,3—5. *all—wrote ;* ; e.g.Michael.Chr.14,I5. *all who said ;* ; e.g.Barh.277,6. *that every one wondered;* also; e.g.Lukexxiii.1. *the whole multitude arose;* ; e.g.Barh.422,10. *a great multitude came ;* Assem.I. 386,15,16 ; ; e.g. John v. 3. *in these (pools) lay a great multitude of invalids ;* Assem. I. 483, I9 ; Barh. 95, 6,7 ; 227,8 ; 312,7 ; ; e.g. Barh.211,8. *the others fled ;* 342, 19. According to the same construction are names of places put for their inhabitants ; e.g. *cloister;* Assem.I.411, Note B. 4—6. *when the monks saw him.*

Rem.—The same nouns also are found with the verb singular ; e.g. , Barh.551, 13 ; , 288,12, and its compounds, ; e.g. 309,14; ; e.g. 314,2 ; or ;e.g.373,1;also; e.g.Acts xiv.4 ; ; e.g.Acts v.26;Barh. 301,9,10. In like manner, abstract feminines occur for concretes ; e. g. , Barh. 490, 18. *all men fled ;* for *prisoner;* Assem. 1. 490, A. 31 ; for *inhabitants*; e.g.Acts xiii.44 ; for *congregation;* e.g.ICor.xiv.23. Still more remarkable is the construction of these nouns in one and the same period with a singular and plural verb ; e.g. , Barh.212,1. *an army conquered him and took him captive ;* e.g. 388,3, 4 ; ; e.g. Acts xxi. 36 ; Barh. 371, 8.

2. Nouns with a plural form having a singular signification (§ 44. Rem. 6), are either ; *a*) in respect to form

connected with the plural verb; e. g. ܐܦܐ, II Cor. iii. 18. ܒܐܦܐ ܓܠܝܬܐ *with uncovered face;* Barh. 201, 1; ܚܝܐ; e.g. John iii.15. ܢܗܘܘܢ ܠܗ ܚܝܐ ܕܠܥܠܡ *he shall have eternal life;* v.26; Barh.219,12; ܡܝܐ; e.g. John v.7. ܡܐ ܕܐܬܬܙܝܥܘ ܡܝܐ *when the water was troubled;* Barh. 194, 3; 268, 7, 8, 12; and ܫܡܝܐ; e.g. Mark i.10. ܐܣܬܕܩܘ ܫܡܝܐ οὐρανοὶ σχιζόμενοι; James v. 18. ܫܡܝܐ ܝܗܒܘ ܡܛܪܐ ὁ οὐρανὸς ὑετὸν ἔδωκεν; or *b*) more rarely, in respect to signification, they are connected with the singular verb; e. g. Luke xxiii. 45. ܐܨܛܪܝ ܐܦܝ ܬܪܥܐ *the vail was rent;* John i. 4. ܒܗ ܚܝܐ ܗܘܐ *in him was life;* Num. xxxiii. 14. ܠܐ ܗܘܐ ܬܡܢ ܡܝܐ *there was no water there;* Luke iii. 21. ܐܬܦܬܚܘ ܫܡܝܐ *the heaven was opened;* as feminine, II Petr. iii. 5. ܫܡܝܐ ܐܝܬܝܗ ܗܘܬ ܡܢ ܩܕܝܡ οὐρανοὶ ἦσαν ἔκπαλαι; Barh. 228, 10.

3. With the noun plural also is connected the verb singular; *a*) when the verb preceding is used impersonally; *α*) ܐܝܬ and ܠܝܬ; e. g. John vi. 9. ܐܝܬ ܠܘܬܗ ܚܡܫ ܓܪܝܨܢ ܕܣܥܪܐ ܘܬܪܝܢ ܢܘܢܝܢ *he has five barley-loaves and two fishes;* xxi. 25; I Cor. xv. 40; Barh. 144, 8; with ܗܘܐ, John v. 2. ܐܝܬ ܗܘܐ ܒܗ ܚܡܫܐ ܐܣܛܘܢ *there were in the same five porches;* Assem. I. 352, 13; *β*) other verbs relating to persons; e. g. Luke ii. 13. ܐܬܚܙܝ ܚܝܠܘܬܐ ܣܓܝܐܐ ܕܫܡܝܐ *there appeared many of the heavenly host;* Barh. 124, 11. ܥܒܕ ܛܝܝܐ ܫܠܡܐ *the Arabians made peace;* 133, 12. ܡܝܬ ܐܪܒܥܐ ܐܠܦܝܢ *there died four thousand;* 177, 14; 339, 9; or *b*) when the verb follows though more rarely; *α*) ܐܝܬ and ܠܝܬ; e.g. Barh. 148, 10. ܚܡܫܐ ܫܘܪܐ ܐܝܬ ܗܘܐ ܠܟܝܣܘܡ *Chisum had five walls;* *β*) other verbs relating to persons; e. g.

Barh. 112, 10. ܣܓܝ̈ܐܐ ܐܬܩܛܠܘ *many were slain ;* 125, 14,15. ܓܒܐ ܛܝ̈ܝܐ ܠܡܠܟܐ *the Arabians chose for king ;* 190, 9. ܒܬܪ ܕܕܚܠ - ܥܡܘܪ̈ܐ *since the inhabitants feared ;* 298, 17 ; 513, 3 ; 532, 19.

Rem.—Some have attempted to explain this singular of the verb as the third plural pret. defectively written (§ 6 ; comp. Agrell a. a. O.p. 12,13) ; still it is remarkable that one and the same author, as Barhebræus, should employ interchangeably both ways of writing. On the contrary this construction is found in Hebrew and more frequently in the Arabic ; and to both of these languages, such a defective form of the 3 pret. plur. is unknown. When a plural is to be considered as distributive (*one of them*, or *each one of them*), the Syriac uses not only the singular but the plural also, and marks this construction more accurately by ܟܠܢܫ, ܡܢ ܡܢܗܘܢ or ܡܢ ܗܠܝܢ; e.g. Barh. 434, 12. ܘܗܢܘܢ ܐܙܠ ܟܠܢܫ ܠܐܬܪܗ *each one of them went into his country ;* 101, 14, 15. ܟܕ ܦܢܝܘ ܟܠܢܫ ܡܢ ܡܢܗܘܢ *each one of them had answered.*

4. The dual, which is used in four words only, (§ 44), is connected with the plural verb ; e. g. Matt. xxiv. 40. ܬܪ̈ܝܢ ܢܗܘܘܢ *two shall be ;* xviii. 19 ; xix. 5 ; Barh. 165, 19. ܘܝܠܕܘ ܬܪ̈ܝܗܘܢ *and they both brought forth.*

Rem.—Sometimes, also, according to the sense, the verb in the singular is found with ܡܨܪ̈ܝܢ ; e. g. Barh.396,12. ܕܢܬܩܪܐ ܡܨܪ̈ܝܢ ܐܡܪܗ *that it should be called Egypt ;* 433, 20. Similar is Barh. 121, 11. ܪܕܬ ܬܪ̈ܬܝܢ ܡܫܪ̈ܝܢ *there departed two armies.*

B. In respect to Gender.

1. Nouns masculine, singular and plural, sometimes take the verb, whether it precede or follow, in the feminine when they are masculine in respect to the termination, but not as to signification (compare § 43. Rem. 2, and § 70. 1. b).

Rem.—It must be considered as a solecism or a designation of the neuter when the verb feminine is found with a noun masculine; e.g. Barh.527,16. ܟܕ ܗܘܬ ܪܡܫܐ *when it was evening*; compared with Matt. viii. 16; xiv. 15; or Barh. 152, 14. ܗܘܬ - ܡܨܘܬܐ *there arose a quarrel*; compared with Matt. xxvi. 5; Acts xxiii. 10.

2. Feminines take a verb in the masculine; *a*) when they are feminine merely in respect to termination (compare § 70. 1. a); *b*) when abstracts stand for concretes (compare § 70. 2); e. g. ܢܫܝܢ, ܢܫܘܬܐ *for mankind*; Barh.236,8. ܐܝܟ ܚܡܫܝܢ ܐܠܦܝܢ ܢܫܘܬܐ ܡܝܬܘ *there died about fifty thousand men*; 548, 20; 585, 14. ܡܫܪܝܬܐ *army*; 581, 12. ܐܬܟܢܫܘ ܗܠܝܢ ܡܫܪܝܬܐ *these armies were assembled*; or ܦܠܚܘܬܐ *military* for *soldiers*; 607, 20.

Rem.—These nouns are also found with the verb feminine; e. g. Barh. 341, 10, 11. ܡܝܬܬ ܐܝܟ ܬܪܬܥܣܪ ܐܠܦܝܢ ܢܫܝܢ *there died about twelve thousand men*; 348, 15, 16. But the preceding verb masculine is to be considered as impersonal in such cases as Barh. 612, 14. ܐܬܝܗܒ ܐܥܠܬܐ *there was occasion given*; compared with 579, 14. ܐܥܠܬܐ ܪܒܬܐ ܗܘܬ *there was much occasion*; or 606, 19, 20. ܗܘܐ ܠܘܬܗ ܕܚܠܬܐ *he had fear*; compared with 136, 6. ܢܦܠܬ ܕܚܠܬܐ ܥܠ ܡܠܟܐ *fear fell upon the king.*

3. Sometimes the noun is connected, in the same sentence, with the masculine and feminine of the verb; not only, *a*) nouns of the common gender; e.g. Mark v. 13. ܢܦܩܘ ܪ̈ܘܚܐ ܗܠܝܢ ܛܢܦܬܐ ܘܥܠܘ *these unclean spirits went out and entered*; but *b*) such also as have a determinate gender; e. g. Barh. 268, 10. ܬܪܬܝܗܝܢ ܢܦܠ̈ܝ ܘܐܬܚܢܩܘ *they both* (*mother and daughter*) *fell and were suffocated*; 260, 11, 12.

C. In respect to both Gender and Number.

1. Collectives feminine often take, in accordance with the meaning, the plural masc. of the verb; e. g. Barh. 561, 6, 7. ܥܡܘܪܬܐ ـ ܥܪ̈ܩܝܢ ܗܘܘ *the inhabitants had fled;* Gen. xli. 57. ܟܠܗ ܐܪܥܐ ܐܬܘ *the whole people* (*country*) *came;* Matt. viii. 32. ܟܠܗ ܒܩܪܐ ܗܘ ـ ܘܚܢܩܘ *this whole herd — perished;* Assem. I. 53, 17. ܐܬܟܢܫܬ ܟܠܗ ܡܕܝܢܬܐ ܘܒܟܝܢ *all the inhabitants* (*the whole city*) *assembled and wept.* So too the names of cities; e. g. Assem. I. 51, Note B. 1. ܘܢܦܩܘ ܡܕܝܢܬ ܐܘܪܗܝ ܠܡܬܩܛܠܘ *the inhabitants of Edessa went out to be slain;* Barh. 248, 6, 7. ܛܝܝܘܬܐ for *Mohammedans;* Barh. 580, 1, 2.

2. With nouns plural feminine, sometimes occur verbs singular masculine, as well before as after the noun; e. g. Isa. iii. 16. ܐܬܬܪܝܡ ܒܢ̈ܬ ܨܗܝܘܢ *the daughters of Zion are haughty;* Barh. 215, 7. ܐܬܒܙ ܟܠܗܝܢ ܩܢܝܢܘܗܝ *all of his goods had been plundered;* Ephr. II. 145, A. ܟܬܝܒ ܗܘܐ ܟܬܒ̈ܬܐ ܥܠܝܗܘܢ *there were writings composed concerning them;* Jer. xiv.5. ܐܝܠ̈ܬܐ ـ ܝܠܕ ܘܫܒܩ *the hinds calved and forsook;* Barh. 368, 11, 12; 10, 9. ܐܝܬ ܬܠܬ ܥܝܢ̈ܝܢ *there were three eyes.*

Rem.—Seldom are cases found, where the verb singular feminine stands with the noun plural masculine; e. g. Job xxxix.13, 14. ܫܒܩܐ ܢܥܡܝܬܐ ܒܥܘܬܗ *the ostrich leaveth her eggs.*

D. Construction of sentences when there is more than one subject, or where the subject is compound.

1. When the subject of a sentence is compounded of a nominative and genitive, the verb conforms; *a*) usually to the

nominative ; e. g. Barh. 228, 7. ܐܬܚܙܝ ܕܡܘܬܐ ܕܥܡܘܕܐ *there was seen the form of a pillar ;* 613, 14. ܫܡܥ ܩܠܗ ܕܡܣܟܢܐ ܐܬܩܒܠ *the cry of the poor was heard ;* 348, 20; *b*) the verb conforms to the genitive, when the latter contains the principal idea ; e. g. Job xxxii. 7. ܣܓܝܐܘܬ ܝܘܡܢܐ ܢܠܦܘܢ *the multitude of years shall teach;* Barh 96,8,9. ܣܓܝܐ ܡܢ ܒܝܬ ܡܕܝܢܬܐ ܐܬܚܪܒ *a great part of the city was destroyed ;* 141, 10; 241, 10, 11; 188, 7, 8. ܣܓܝ ܡܢ ܥܡܐ ܕܡܝܬܐ ܐܬܩܒܪܘ *a multitude of the dead were buried.*

Rem.—In the last connection ܡܢ, almost always is found ; e. g. Matt. viii. 34 ; Acts xxi. 30 ; I Cor. xiv. 23 ; to which the verb rarely relates, as Barh.611,3. ܟܠ ܒܥܘܬܗ ܕܡܫܐܠ ܢܬܩܒܠ *all of his petitions should be granted.*

2. When it has several subjects connected by *and*, the verb stands as follows ; A) when they are of the same gender; *a*) in the plural ; thus α) before the subjects ; e. g. John xxi. 2. ܐܝܬ ܫܡܥܘܢ ܟܐܦܐ ܬܐܘܡܐ ܘܢܬܢܐܝܠ *there were together Simon Peter, Thomas and Nathaniel;* Barh. 19, 7. ܫܩܝܠ ܫܐܘܠ ܘܝܘܢܬܢ *Saul and Jonathan were slain ;* 78, 8 ; 193, 17 ; Assem. I. 30, A. 1, 2. ܒܡ ܕܟܢܫܐ ܟܗܢܐ ܘܟܠ ܥܡܐ ܫܪܝܢ *when the clergy and the whole congregation were assembled ;* Ephr. 1. 223, A ; β) after the subjects ; Exod. xvii. 10. ܡܘܫܐ ܐܗܪܘܢ ܘܚܘܪ ܣܠܩ *Moses, Aaron and Hur, went up.* But the verb is also frequently found ; *b*) in the singular ; α) before the subjects ; e.g. Matt. xxviii. 1. ܐܬܬ ܡܪܝܡ ܡܓܕܠܝܬܐ ܘܡܪܝܡ ܐܚܪܬܐ *then came Mary Magdalene and the other Mary ;* Barh. 106, 4, 5 ; 121, 19 ; 159, 9 ; 160, 13. ܩܐܡ ܪܥܒܐ ܘܡܘܬܢܐ *there arose famine and pestilence ;* 193, 19 ; Assem. I. 272, A. 35, 36 ; Ephr. I. 216,B;

230,D ; β) after the subjects ; e.g. John ii.2. ܐܦ ܗܘ ܝܫܘܥ ܘܬܠܡܝܕܘܗܝ ܐܬܩܪܝܘ *Jesus and his disciples were invited ;* Barh. 111,10 ; Assem. I. 234, A. 5. v. E ; B) when the subjects are of different genders, the verb conforms ; *a*) to the gender of that standing nearest to it ; e. g. Barh. 106, 9. ܟܕ ܟܢܝܫܝܢ ܗܘܘ ܓܒܪ̈ܐ ܘܢܫ̈ܐ ܘܛܠܝ̈ܐ *when men, women and youth had assembled together ;* 192, 10. ܐܬܚܙܝܘ ܛܘܪ̈ܐ ܘܓܙܪ̈ܬܐ *mountains and islands appeared ;* 195, 4 ; or *b*) the masculine is preferred, especially if the verb follow the subjects ; e.g. Barh. 74, 12, 13. ܬܐܘܕܘܣܝܘܣ ܘܚܬܗ ܡܬܪܒܝܢ ܗܘܘ *Theodosius and his sister were educated ;* 77, 7 ; 78, 2 ; Ephr. I. 253, A ; C) finally, when there are several subjects, if the construction commence with the singular of the verb, in the continuation of the sentence, the plural of the verb is used ; e.g. Barh. 137, 14. ܩܡ ܓܒܠܐ ܘܚܒܪ̈ܘܗܝ ܘܥܪܩܘ *Gabala and his confederates arose and fled ;* 155, 16. ܢܦܩ ܠܘܬܗ ܕܝܢܐ ܘܩܫܝ̈ܫܐ ܘܩܪܒܘ *the judge and the elders went out and brought.*

Rem.—The verb in the plural also follows, when several subjects are united by ܥܡ *with ;* e.g. Barh. 197,5,6. ܟܕ ܢܝܩܦܘܪܘܣ ܥܡ ܡܫܪܝܬܐ ܕܪ̈ܗܘܡܝܐ ܗܦܟܘ *when Nicephorus with the Roman army returned ;* 72, 2 ; 85, 9. When there are two different subjects, of which one is a pronoun of the first person, the verb follows in the first person plural ; e. g. Luke ii. 48. ܐܢܐ ܘܐܒܘܟ ܒܟܪܝܘܬܐ ܣܓܝܐܐ ܒܥܝܢ ܗܘܝܢ ܠܟ *I and thy father* (*we*) *have sought thee with much sorrow ;* Assem. I. 173, B. 23—25. Yet sometimes when the subjects are in the first and third persons, the verb is in the first person singular ; e.g. Assem. I. 347, 28, 29. ܐܢܐ ܘܡܫܝܚܐ ܚܕ ܟܝܢܐ ܐܝܬܝ *I and the Messiah are* (*am*) *one nature.*

§ 81. *Peculiarities relating to Nouns.*

A. *Ellipsis.*

1. If the subject of a sentence would be repeated in the predicate, before a genitive for the purpose of defining it more accurately, that subject is omitted, and only the genitive is used; e. g. Matt. iii. 4. ܐܝܬܘܗܝ ܗܘܐ ܠܒܘܫܗ ܕܣܥܪܐ ܕܓܡܠܐ *his clothing was* (*a clothing of*) *camel's hair;* John v. 36. ܣܗܕܘܬܐ ܕܪܒܐ ܡܢ ܗܝ ܕܝܘܚܢܢ *a witness which is greater than that of John;* x. 21; xi. 4; Heb. iii. 3; v. 14. ܕܓܡܝܪ̈ܐ ܡܐܟܘܠܬܐ ܥܫܝܢܬܐ *to those who are of full age belongs strong meat;* Col. iii. 22.

Rem.—This Ellipsis also occurs in designations of time and place, with ܫܢܬܐ; e. g. Assem. I. 394, 6, 7. ܩܕܡ ܫܢܬܐ ܕܗܘܬ ܒܗ ܟܢܘܫܝܐ ܕܢܝܩܘܣ *a year before the Nicene council,* for ܫܢܬܐ ܩܕܡ ܫܢܬܐ; l. 11. ܒܬܪܗ ܕܫܢܬܐ *the year thereafter,* for ܫܢܬܐ ܒܬܪܗ ܕܫܢܬܐ; Mark xiv. 9. ܟܠ ܐܝܟܐ ܕܬܬܟܪܙ ܣܒܪܬܝ ܗܕܐ (viz: ܐܬܪ) *where-ever this my gospel shall be preached.*

2. Sometimes the accusative is wanting with the active verb, when the object can be easily supplied from the signification of the verb; e. g. ܕܒܪ *to plough,* literally *to drive* (ܦܕܢܐ *the yoke—plough*), I Sam. viii. 12. (in full, Luke xvii. 7); ܝܠܕ *to bring forth,* Aph. ܐܘܠܕ *to beget* (ܒܢ̈ܝܐ), Gen. xvi. 1; xxx. 1; ܢܣܒ *to marry,* literally *to take* (ܐܢܬܬܐ); Ezra. ix. 2, 12 (in full, Barh. 39, 11); ܐܪܡܝ *to cast lots,* literally *to cast* (ܦܣܐ *a lot*); I Sam. xiv. 42 (in full, Ps. xxii. 19); also nouns with prepositions; ܣܡ *to consider,* literally *to lay* (ܒܠܒܐ *in the Heart*); Job xxxiv. 23 (in full, Acts v.

4); ܙܕ *to ship*, literally *to go*, (ܥܠ ܝܡܐ *upon the sea*); Mark vi. 48; Luke viii. 23.

Rem.—Here also seem to belong impersonal phrases (§ 66. 1, 2) like ܠܐ ܐܝܬ, ܠܐ ܐܝܟܐ to which may be supplied ܥܒܕ or ܥܒܕܐ; and ܠܐ ܚܕ to which may be supplied ܡܠܬܐ. To ܒܪܝܪ *it is clear*, and ܐܬܚܫܟ *it is dark*, it is forced and unnecessary to supply ܐܢܫܐ or ܒܢܝ ܐܢܫ.

B. Zeugma and Hendiadys.

Zeugma occurs with the noun as well as with the verb (§ 68. C. 2); e.g. Gen. ii. 1. ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܨܒܝܗܘܢ *the heavens and the earth and all their host;* or *Hendiadys;* e.g. Gen. iii. 16. ܥܨܒܟ ܘܚܒܠܟ *thy sorrow and thy conception,* i. e. *the sorrow of thy conception;* Job iv. 16. Cases of Paronomasia are merely imitations of the Hebrew; e.g. Isa. xxviii. 10, 13; and passages of accidental assonance; e.g. Barh. 102, 18. ܠܐ ܒܦܬܓܐ ܐܠܐ ܒܣܝܦܐ *not by persuasion but by the sword.*

APPENDIX.

The Rendering of Composite Greek nouns.

The Syrians render the Greek composite noun as well as the verb (compare Appendix to § 67) into their language, in the following manner; 1) by simple Syriac words of like signification; e. g. I Tim. iv. 13. ἀνάγνωσις ܩܪܝܢܐ; παράκλησις ܦܘܪܩܢܐ; i. 9. ἀσεβεῖς ܪܫܝܥܐ; ἀνόσιοι ܚܛܝܐ; Matt. xviii. 28. σύνδουλος ܥܒܕ; or 2) by writing two words for one; *a*) in the relation of genitive; e.g. Acts ii.23. πρόγνωσις ܥܠܡܐ ܕܡܕܡ ܝܕܥ; II Tim. iii.2. ἀχάριστοι ܠܐ ܕܡܫܟܚܝܢ ܛܒܬܐ or *b*) by two nouns, of which the latter stands in apposi-

tion; e.g. John xi.16. συμμαθηταὶ αὐτοῦ ; *c*) by a participle and noun which correspond with the verb; e. g. Acts iv. 13. ἀγράμματοι : or by participles and adjectives and the noun with ܠ prefixed; e. g. II Pet. iii. 16. δυσνόητος ; or *d*) by the pronoun and verb; e. g. I Cor. vii. 8. ἄγαμοι . If the composites are formed from adjectives and nouns; 3) they are frequently resolved into their component parts, and rendered in the same manner as in cases mentioned above; *a*) in the relation of genitive; e. g. Mark xvi. 14. σκληροκαρδία ; Col. ii. 14. χειρόγραφον ; Matt. xxiv. 24. ψευδοπροφῆται ; *b*) by the noun and adjective; e. g. Phil. ii. 3. κενοδοξία ; II Cor. xi. 13. ψευδαπόστολοι ; 4) sometimes we can trace definite laws of rendering; *a*) nouns, adjectives, and adverbs compounded with πᾶς, take ; e. g. Luke xi. 22. πανοπλία ; xxiii. 18. παμπληθεὶ ; Sap. xviii. 15. παντοδύναμος ; *b*) when they are compounded with α privative, the latter is represented by and ; e. g. I Cor. xv. 53. ἀθανασία ; Eph. i. 4. ἄμωμος ; Matt. iii. 12. ἄσβεστος . Finally, in composites formed with σὺν, this is often rendered by ; e. g. Philem. verse 23. συναιχμάλωτός μου ; Rom. xvi. 9. ὁ συνεργὸς ἡμῶν .

CHAPTER FOURTH.

PARTICLES.

§ 82. *Construction and union of Adverbs.*

1. Besides the formation of adverbs described in § 51, is to be noticed as a special peculiarity the expressing of them by certain verbs, which, either stand in the same tense, number, and gender, with the finite verb, with or without the copula, or the infinitive of the verb follows with ܘ. In this connection stand ; *a*) ܬܒ *to return*, and ܐܬܝܬ *to continue*,for *once more*, *farther*, *again ;* e. g. Gen. viii. 10. ܬܒ ܫܕܬ *again he sent her out ;* Ps. lxxi. 20. ܬܒ ܬܚܝܢܝ *thou shalt bring me again ;* Job vii.7. ܠܐ ܬܒ ܢܚܙܐ *they shall no more see ;* Luke xx. 11, 12. ܐܬܝܬ ܫܕܐ *he sent again ;* Assem. I. 203, A. 7, 8 ; Gen. iv. 2. ܐܬܝܬ ܠܗ ܠܩܝܢ *she bare again ;* Barh. 152, 3 ; also by adding pleonastically ܥܕ *again ;* Gen. viii. 21. ܠܐ ܐܬܝܬ ܠܐ ܐܣܦ ܥܕ ܠܐܪܥܐ *I will no more curse the earth ;* *b*) ܐܬܝܩܪ *to make much*, for *very ;* e. g. Barh. 92, 14. ܐܬܝܩܪ

ܝܰܩܰܪ *he esteemed very much ;* II Cor. viii.15 ; II Kings xxi. 6. ܐܰܣܓܺܝ ܠܡܶܥܒܰܕ ܕܒܺܝܫ *he did much evil ; c)* ܫܰܠܶܡ *to end,* for *wholly, completely;* e.g. Gen. xxiv. 15. ܠܳܐ ܫܰܠܶܡ ܠܡܡܰܠܳܠܽܘ *he had not yet done speaking ; d)* ܩܕܰܡ *to precede* (always without the copula) for *before ;* e. g. ܩܰܕܡܶܬ ܐܶܡܪܶܬ *I have said before ;* Acts ii. 31 ; vii. 52 ; Rom. iii. 9, 25; viii. 28,30; xi. 35 ; xii. 11 ; I Cor. ii. 7; Gal. iii. 8.

Rem.—More according to the Hebrew, seems to be the expression in Hos. vi. 4 ; ܛܰܠܳܐ ܕܡܩܰܕܶܡ ܘܡܶܬܒܰܕܰܪ (טַל מַשְׁכִּים הֹלֵךְ) *the dew, which early is scattered ;* Gen. xxxvii. 7 ; or II Kings ii. 10. ܐܰܣܓܺܝܬ ܫܶܐܠܬ (הִקְשִׁיתָ לִשְׁאוֹל) *thou askest too great a thing;* compare Ephr. I. 519, D. E ; הִפְלִיא in II Chron. xxvi. 15, is expressed by ܐܰܣܓܺܝ ; compare Jer. iv. 5, and onward. If the finite verb already precede, it may be omitted in adverbial usage ; e. g. I Sam. xx. 41. ܒܟܰܘ ـ ܒܪܰܡ ܕܘܺܝܕ ܐܰܣܓܺܝ *they mourned — but David the most.*

2. Adverbs like adjectives, are connected with nouns and stand ; *a*) before them ; e. g. Luke iv. 25. ܣܰܓܺܝܐܳܢ ܐܰܪ̈ܡܠܳܬܳܐ *many widows ;* John ii. 12. ܩܰܠܺܝܠ ܝܰܘ̈ܡܳܬܳܐ *few days ;* Barh. 78, 1 ; 105, 3 ; 106, 8 ; Assem. I. 30, 15, 21 ; 270, A. 6. v. E ; with words standing between ; 284, A. 10. v. E. ; *b*) more seldom after the noun ; e. g. I Cor. v. 6. ܚܡܺܝܪܳܐ ܩܰܠܺܝܠ *a little leaven ;* II Chron. ii. 9. ܩܰܝܣܳܐ ܣܰܓܺܝ *much wood ;* Barh. 80, 16. ܢܽܘܪܳܐ ܣܺܝܡ ܠܬܰܚܬ *the fire placed under.*

Rem.—Sometimes nouns represent the adverb by a following genitive ; e. g. Ephr. I. 219, A. ܐܺܝܬܰܝܗܽܘܢ ܠܗܽܘܢ ܐܰܡܺܝܢܳܐܺܝܬ ܥܢܳܢܳܐ ܘܥܰܡܽܘܕܳܐ *they had continually the cloud and the pillar.* Particu-

larly should be noticed ; ܒܩܠܝܠ ܩܪܝܒ *almost ;* or ܩܠܝܠ ܡܢ ܡܢ ܐܬܪ ܩܠܝܠ, ܡܩܨܬ *partly*, etc.

3. The repetition of the adverb indicates ; *a*) a strengthening or increase of the meaning ; e. g. Gen. vii. 19. ܛܒ ܛܒ *quite ready ;* Matt. iv. 24. ܒܝܫ ܒܝܫ *very bad ;* John vi. 7 ; Barh. 65, 14. ܒܩܠܝܠ ܩܠܝܠ and 84, 17. ܒܥܪ ܒܥܪ *by degrees ; b*) sometimes a diversity is expressed by adverbs of place ; e. g. I Kings xx. 40. ܠܟܐ ܘܠܟܐ *here and there.*

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§ 83. *Use of the Interrogation, Affirmation, and Negation.*

A. Upon the construction of the interrogation, it should be remarked ;

1. That the simple direct question is distinguished ; *a*) either by being preceded by an interrogatory pronoun or particle ; e.g. Luke xxii.27. ܡܢܘ ܪܒ *who is the greatest ?* John ix. 26. ܡܢܐ ܥܒܕ ܠܟ *what has he done to thee ?* verse 10. ܐܝܟܢܐ ܐܬܦܬܚ ܥܝܢܝܟ *how were thine eyes opened ?* verse 19 ; vii. 35 ; Assem. I. 33, 15 ; 179, B. 25. ܡܢ ܐܝܟܐ ܝܕܥܝܢ ܗܘܘ ܗܠܝܢ *whence know they this?* or *b*) by the position of the words employed, the prominent word in forming the question being generally placed first ; e. g. Matt. xxvii. 11. ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ *art thou the king of the Jews ?* Assem. I. 33, 17. ܐܝܬ ܠܟ ܨܒܝܢܐ *is it thy wish ?*

2. A question with ܠܐ usually contains an affirmation ; e.g. John iv. 35. ܠܐ ܐܢܬܘܢ ܐܡܪܝܢ ܕܒܬܪ ܐܪܒܥܐ ܝܪܚܝܢ ܐܬܐ ܚܨܕܐ *say ye not, that after four months cometh the harvest ?*

xviii.26 ; but with ܠܡܐ it embraces a negation; e.g. John v. 45. ܠܡܐ ܣܒܪܝܢ ܐܢܬܘܢ ܕܐܢܐ ܡܩܛܪܓ ܐܢܐ ܠܟܘܢ *believe ye that I shall accuse you ?* x. 21 ; xviii.35 ; or a doubt ; e.g. Matt. xxvi. 22. ܠܡܐ ܐܢܐ ܡܪܝ *Lord is it I?* John ix. 27; xviii.25; so also with ܟܒ ; e. g. Ephr. I. 240, F, ܫܦܝܪ ܗܘܐ ܟܒ ܩܕܡ ܡܪܝܐ *would this please God ?* Luke xviii. 8 ; xxiv. 18 ; John vii. 35.

Rem.—The direct question is also found with ܐܪܐ (ἆρα), Barh. 131, 12 ; with ܡܢܐ for ܠܡܐ 119, 10.

3. The indirect question is indicated by ܐܢ = *whether ;* e.g. Matt. xxvi. 63. ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ *whether thou art the Christ the son of God.* The disjunctive (*whether —or* (*utrum—an*) is marked by ܐܘ in the second part ; e. g. Matt. xi. 3. ܐܢܬ ܗܘ ܗܘ ܕܐܬܐ ܐܘ ܠܐܚܪܝܢ ܗܘ ܡܣܟܝܢܢ *art thou he who should come or shall we look for another ?* John ix. 2; Assem. I. 87, B. 12, 13; 377, 20, 21.

Rem.—The affirmation or negation of a question is usually expressed by a repetition of the leading verb with the personal pronoun ; e.g. Assem. I. 375, 7. ܫܡܥܬܘܢ ܐܚܝ ܡܢ ܕܐܡܪܬ — ܘܐܡܪܘ ܫܡܥܢ ܟܠܡܕܡ ܕܐܡܪܬ *have you heard, my brethren, what I have said ? and they answered, yes, all ;* 10. ܫܪܝܪ ܐܘ ܠܐ — ܘܥܢܘ ܕܫܪܝܪ *is it true or not ? and they answered it is true,* i. e. *yes ;* sometimes by another verb; e.g. Matt.xxvii.11. ܐܢܬ ܐܡܪܬ *thou hast said it,* i. e. *yes ;* in the negative with the same repetition ; e. g. Assem. I. 378, 7, 11. Sometimes only ܠܐ = *not*, appears ; e. g. Assem. I. 33,19. ܘܐܡܪ ܠܐ ܐܒܝ *and he said, No, my father.*

B. The negative particles ܠܐ and ܠܘ (and *nonne ?*) are distinguished from ܠܝܬ by this latter forming the negation

to ܐܺܝܬ, and with nouns, adjectives, and participles (§ 58. B. 5) or with suffixes (§ 38. 2), it includes the substantive verb.

Rem.— ܠܳܐ is repeated in the latter of two negative clauses; e. g. I Cor. xi. 11, 16 (but the negative sense is lost when the particle is to be taken affirmatively; as in Matt. v. 25; Luke xxi. 34). To adjectives and participles it gives a negative or privative signification (= *un*, *in*, *–less*); e. g. Eph. i. 4. ܠܳܐ ܡܽܘܡ *spotless;* Rom. i. 23. ܠܳܐ ܡܶܬܚܰܒܠܳܢ *imperishable.* Before nouns it signifies *nothing less than;* e.g. Deut. xxxii.21. ܠܳܐ ܥܰܡܝ *nothing less than my* (*God's*) *people.* Before the future (equivalent to an imperative) it is prohibitory; compare § 61. 3. B, and § 62. 3. Doubled (ܠܳܐ — ܘܠܳܐ or ܘܠܳܐ — ܘܠܳܐ), it signifies *neither — nor;* John viii. 19; ix. 3.

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§ 84. *Prepositions.*

1. When prepositions come together, in many instances; *a*) the signification of one of them is only apparently lost. Thus for example, ܡܶܢ; *α*) before prepositions, denotes the direction from a place whose position is more closely defined by those which follow; e. g. Assem. I. 46, 21. ܡܶܢ ܬܚܶܝܬ ܟܺܐܦܳܐ ܚܕܳܐ *out from under a rock*, 1. 37,19; *β*) after prepositions it denotes a removal from the place more closely defined by those which precede; e. g. Assem. I. 54, 7. ܩܰܒܪܽܘܗܝ ܬܚܶܝܬ ܡܶܢ ܥܺܕܬܳܐ *they buried him under the Church;* Barh. 200, 16. ܠܩܽܘܒܰܠ ܡܶܢ ܡܕܺܝܢܬܳܐ *before the city;* 72, 19, 20; 66, 13. ܠܥܶܠ ܡܶܢ ܫܽܘܪܳܐ *from below*, (i. e. *above*) *the walls;* figuratively, 31, 17. ܠܥܶܠ ܡܶܢ ܟܽܠܗܽܘܢ ܝܽܘܬܪ̈ܳܢܶܐ *above all excellence;* one of the prepositions is; *b*) merely pleonastic; e. g. Eccl. x. 14. ܡܶܢ ܒܳܬܪܶܗ *after him;* Assem. I. 36, 22.

ܡܢ ܟܘܬ *from thee ;* 37, 1 ; Dan.v. 24. ܩܕܡ ܗܘ *before him ;* Barh. 65, 9. ܠܘܬ ܡܠܟܐ *to the King.*

2. Several of the prepositions have a peculiar consecution ; e.g. *betwixt—and between,* ܒܝܢ ـــ ܘ; e.g.Matt.xx.17. ܒܝܢܗܘܢ ܗܘ *between him and them ;* frequently without the copula, xix. 10 ; ܥܡ ـــ ; e. g. Barh. 60, 13. ܥܡ ܒܪܢ ܘܐܘܪܗܝ *between Haran and Edessa ;* 75, 17,18 ; 83, 15 ; 146, 13 ; rarely ـــ ; e. g. Barh. 60,8 ; *from—to,* ܡܢ ـــ ܥܕ; e.g. Matt.i.17 ܡܢ ܐܒܪܗܡ ܥܕ ܕܘܝܕ *from Abraham to David ;* in more general designations also without ܥܕ; e. g. Barh. 99, 17; 105, 7.

3. Besides the cases mentioned in § 55. B. 3. b) prepositions are repeated with several nouns which follow after one another, and depend upon one and the same preposition ; e. g. Barh. 82, 10 ; 104. 11, 13 ; but the preposition is quite as frequently omitted after the first noun ; e. g. Barh. 6, 1 ; 40, 12 ; 66, 6.

Rem.—As special idioms, are to be regarded the following ; *a*) ܕ sometimes stands for ܒ (ἐν = εἰς) ; e. g. Luke ii. 3. ܐܙܠ ܟܠ ܚܕ ܠܡܕܝܢܬܗ ـــ ܠܡܕܝܢܬܗ *each went to his own city ;* iii. 3 ; Barh. 66, 16, 17 ; or serves to designate the value or price of a thing, equivalent to *for ;* Barh. 64, 6. ܡܐܬܝܢ ܘܚܡܫܝܢ ܟܣܦܐ *for two hundred and fifty oboli ;* 149, 8, 9 ; 191, 1, 2 ; 193, 19 ; *b*) ܠ denotes direction towards a place (§ 67. 1. b. *δ*) ; with numerals, with ܥܬܝܕ preceding = *about to ;* *c*) ܠܘܬ and ܥܡ show, sometimes a possession in a physical and intellectual sense (= *penes*) ; e.g. Job xv. 9. ܕܠܐ ܐܬܝ ܠܘܬܢ *which stands not in our power ;* 23. 14; *d*) ܡܢ forms adverbs (§ 51. 3. a) ; expresses the pronouns *anybody — some* (§ 58. B. 4, 6,7), and sometimes indicates the direction to a place ; e. g. Assem. I. 485, 28. ܡܢ ܒܝܬܗ *towards*

morning ; l. 29 ; *e*) ܟܕ often occurs before a duty or obligation (§ 67. II. 4. b) ; Ezra x. 4. It may also in respect to signification, be considered as a preposition ; *f*) ܒܠܝ *without ;* e. g. Barh. 227,5. ܒܠܝ ܐܝܕ̈ܝܢ ܘܒܠܝ ܪ̈ܓܠ̈ܝܢ *without hands and without feet.*

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§ 85. *Conjunctions.*

The Syriac language, in common with the other semitic dialects, is very deficient in conjunctions ; but affluence of periodic diction in all languages arises from this class of words. Hence in syriac, upon the one hand, the periods are wanting in variety and continuance ; and on the other hand the connective particles which do exist have many significations. In general the following may be observed :

I. Those conjunctions (e. g. *when*, *then*) are frequently omitted, which, in the protasis indicate the relation to the apodosis, and the two members are united by *and ;* e. g. Gen. xix. 23. ܫܡܫܐ ܢܦܩ ܥܠ ܠܘܛ ܟܕ *when the Sun had arisen, Lot came ;* xliv. 4.

Rem.—Moreover the following fall away ; *a*) ܘ (*asyndeton*) after verbs of motion ; e. g. Matt. ix. 7. ܩܡ ܐܙܠ *he arose and went ;* Barh. 25, 1; 197, 19 ; especially in earnest discourse ; e. g. I Sam. xv. 6 ; *b*) ܐܘ *or ;* e.g. II Kings ix. 32. ܬܪܝܢ ܣܪܝܣܐ ܕܥܡܗ *two or three eunuchs ;* *c*) ܕ more in accordance with Hebrew usage ; e. g. Isa. l. 2. ܠܡܐ ܐܬܝܬ ܠܝܬ ܒܗ ܓܒܪܐ *wherefore was, I came, (when I came), no one there.* On the other hand ܘ is often repeated (*polysyndeton*) ; e. g. Barh. 51, 20. ܘܡܝܬ ܘܐܬܩܒܪ ܘܩܡ ܘܐܙܠ ܠܫܡܝܐ *he died, was buried, arose, and went to heaven ;* 82, 17 ; 38, 5, 6.

2. As correlatives, conjunctions are used doubled in a

sentence ; *a*) the same word ; e. g. ܐ — ܐ and ܐܦ — ܐܦ *as well—as, both—and ;* e. g. Assem. I. 291, A. 10, 11,v.E; ܐܘ — ܐܘ *either—or ;* Barh. 112, 4 ; 223, 4, 5 ; ܐ — ܐ *whether—or;* e.g. 217,13 ; or *b*)different words ; e.g. ܐܝܟ — ܗܟܢܐ *like—as ;* Assem. I. 75, B. 11, 13, v. E ; 374, 23, 24 ; with ܗܟܢܐ preceding; Ephr.I. 214, E; ܐܦ — ܠܐ *although—yet;* e. g. Barh. 91, 12, 13.

3. The conjunctions ܕ = *that, thereby,* or ܕܠܐ = *that not,* are usually connected with the future (§ 61.3.A) ; e. g. Assem. I. 515, B.32 ; Barh. 213, 6 ; but in as far as they have the signification of *since, because,* (*quod*), they are connected with the preterite ; e.g. Matt. ix. 8. ܕܝܗܒ ܠܐܠܗܐ ܕܝܗܒ *they praised God, because he had given ;* 12, 41 ; 13, 11 ; Barh. 24, 9.

4. Concerning the use of particular conjunctions, the following may be noted ;

a) ܐܘ is sometimes used in comparisons (= ܟܐ) ; e. g. Matt. xi.22 ; xix. 24 ; and likewise *b*) ܐܝܟ in comparing one thing with another of the same species ; e. g. Isa. i. 7 ; Job xxiv. 14 ; Assem. I. 75, A. 1. v. E ; 168, B. 29 ; with numerals it signifies *really, about ;* Barh.104,13 ; *c*) ܐܢ *if,* (= לוּ ἐὰν) denotes, in doubtful cases, the relation of the subjunctive ; ܐ = אִם εἰ in cases of certainty, denotes the indicative, and also occurs in indirect questions (§ 83.3); it is negative in those passages containing asseverations under oath, yet only in those which are translated,and which, according to the Hebrew idiom, are without any negation ; with a negative ܠܐ ܐ, ܠܐ ܐ or ܐ ܠܐ, it is affirmative(compare אִם and אִם לֹא, Gesenius Lehrg. p. 844) ; e. g. Cant. 2. 7.

ܠܐ ܠܚܫ ܠܐ ܠܚܫ *wake not, rouse not ; d)* ܕ (for the further use of which see § 56 ; § 69.1 ; 73. 3 ; § 74. 2 ; § 78.B. 2) ; *α*) from particles which it follows, forms conjunctions ; e. g. ܐܝܟ ܕ *just as*, Assem. I. 34, 17 ; *so that*, Matt. ii. 13 ; ܐܝܟܢܐ ܕ *just as*, John viii. 28 ; Ephr. I. 214, E ; ܐܟܕ ܕ (of time) *as, when*, Assem.I. 485, 15 ; ܡܢ ܕ *since, because*, Barh. 112, 7, 8 ; I60, 12 ; ܗܠܝ ܕ, 39,7, and ܒܬܪ ܗܠܝ ܕ, Assem. I. 213, A. 25, *afterwards ;* ܟܕ ܗܘܐ ܕ *as soon as*, I.218, 27 ; ܟܕ ܕ (of time) *when*, I.485,20 ; ܡܛܠ ܕ, Barh.160, 16, and ܠܐ ܕ, 158,12, *since,because ;* ܥܕ ܕ *until, that,*(including the *terminus ad quem*), Ephr. II. 125, B ; 242, A ; ܥܕ ܕ ܟܡܐ ܕ *so much that*, Barh.193,2 ; ܩܕܡ ܕ *before*,150,13 ; *β*) in the signification of *that*, ܕ is sometimes omitted before the future ; e.g. John xxi. 3. ܐܙܠ ܐܢܐ ܐܨܝܕ ܢܢܝܐ *I go thatI may catch fish ;* after ܥܕ, John v. 7. ܥܕ ܐܬܐ ܐܢܐ *until that I come ;* or it is pleonastic after ܐܝ ; e. g. Matt. x. 13. ܐܝ ܗܘ ܒܝܬܐ ܗܘ ܕ *when the house is worthy ;* Mark viii. 3 ; Luke vi. 7 ; John viii. 36 ; after ܐܦ, Matt. ix. 21 ; ܠܐ ܐܠܐ Mark 13, 20 ; *e*) the copula ܘ also denotes *α*) *that*, especially after verbs of *sending, entreating, commanding*, etc ; e. g. Assem. I. 77, 23, 24 ; Barh. 11, 18 ; 97, 8; 105, 1 ; 152, 5 ; 221, 2 ; it forms *β*) the apodosis ; e.g. Barh. 39, 7. 8 ; and is *γ*) equivalent to *but* ; e. g. Barh. 11, 16; 16, 9 ; *δ*) it sometimes supplies the place of the comparative ܐܝܟ ; e. g. Job v. 7. Also the Hebrew אוּלָם is translated by the frequently occurring ܒܪ ܟܠ *yet, nevertheless.*

§ 86. *Interjections.*

1. The Interjection which denotes an imprecation or cry of distress, is usually connected with ܠ following; e. g. Eccl. x. 16. ܘܝ ܠܟܝ *woe to thee!* ii. 16. ܘܝ ܠܟܘܢ *woe to you!* Matt. xviii. 7; xxiii. 13–16; xxiv. 19; Ephr. II. 135, E. ܘܝ ܠܡܠܟܐ ܕܝܗܘܕܐ *woe to the king of Judah!* 274, D. ܘܝ ܠܡܬܚܫܒܝܢ ܢܟܠܐ *woe to those who meditate deceit!* 351, C. ܘܝܐ ܠܒܣܘܡܝܢ; or with ܠܝ appended; e.g. ܘܝܐ ܠܝ *woe to me!* Ez. xxx. 2 ܐܘܗ ܠܝܘܡܐ *woe for the day!* sometimes with ܥܠ; e. g. Jer. l. 27. ܘܝ ܥܠܝܟܘܢ *woe to you!* or ܡܢ, Amira p. 449. ܐܘܗ ܡܢ ܫܪܒܬܐ ܗܕܐ *woe to this generation.* Without an intervening preposition, they are the usual expressions of grief and mourning, and the noun is then to be taken in the accusative; e. g. Judges xi. 35. ܐܘܗ ܒܪܬܝ *alas, my daughter!* Rev.xviii.10,16,19.

Rem.—Sometimes ܐܘ occurs as an ordinary exclamation, with ܠ as a sign of the accusative; e. g. Barh. 333, 3, 4. As a particle of exclamation sometimes also occurs ܐܝܢ, properly, *verily, truly;* compare Amira p. 436.

2. Concerning the construction of particular interjections, the following may be observed:

a) ܗܐ *lo! behold*, is frequently pleonastic; e.g. Ephr. III. 149, B. ܦܓܪܐ ܗܟܢܐ ܗܘ ܡܝܘܬܐ ܗܐ ܬܠܐ ܒܢܦܫܐ *the mortal body is thus dependent upon the soul;* or at the beginning of a period it serves to give animation to the discourse; e. g. Ephr.III.247,C. ܗܐ ܦܪܝܫ ܐܚܘܢ *lo! our brother (member) is separated;* in designations of time, like the Greek ἤδη, it signifies *now, already;* e. g. Matt. iii. 10. ܗܐ ܢܪܓܐ ܣܝܡ ܥܠ ܥܩܪܐ ܕܐܝܠܢܐ *the axe is already laid at the roots of the tree;* Num. xxii. 28. ܗܐ ܬܠܬ ܙܒܢܝܢ *already the third time;* Assem. I. 369, 30; with ܡܢ ܕ following, *since that:* e g. Acts

x. 30. ܗܘܐ ܡܢ ܕܨܡܬ ܐܢܐ *since that I have fasted;* Col. i. 4; preceded by ܠܐ (ܗܘܐ ܠܐ, from which comes ܠܘ) οὐχί, *nonne?* e.g. Matt. v. 46. ܠܐ ܗܘܐ ܐܦ ܡܟܣܐ ܗܢܘܢ ܗܕܐ ܥܒܕܝܢ *do not even the publicans the same?* verse 47; xiii. 27;

b) ܚܣ *far be it*, with ܠ of the person and ܕ before the future of the finite verb; e.g. Matt. xvi. 22. ܚܣ ܠܟ ܡܪܝ ܕܬܗܘܐ ܠܟ ܗܕܐ *far be it from thee, my lord, that this should happen to thee;* Assem 1. 341, A. 30. ܚܣ ܠܢ ܕܢܟܦܘܪ ܒܐܠܗܐ *far be it from us that we should deny God;* 375, 13. Sometimes the participle follows; e. g. Assem. I. 51, 12, 13. ܚܣܝܢ ܚܣ ܠܢ ܕܟܦܪܝܢ *far be it from us that we should deny;* the verb follows in the future, with ܐܢ preceding (=אִם compare § 85. 4. c); e. g. I Sam. xxiv. 7; or in the infinitive with ܠ; e. g. Gen. xliv. 7;

c) ܛܘܒܝܟ *hail!* (= אַשְׁרֵי) with suffix plural, and the noun following with ܠ, to which the preceding suffix relates; e.g. Matt. v. 3. ܛܘܒܝܗܘܢ ܠܡܣܟܢܐ ܒܪܘܚ *hail to the poor in spirit;* verses 4–11; with a word interposed; e.g. Assem. I. 95, A. 3, 6, v. E. ܛܘܒܝܟ ܐܦ ܠܟ ܫܡܥܘܢ ܟܐܦܐ *hail also to thee, Simon Peter;* frequently absolute without ܠ; B. 3. v. E. ܛܘܒܝܟܝ ܐܘ ܫܟܝܡ *hail to thee O Sichem;* 96, A. 17, 19. —The Hebrew נָא is, in the Peshito, expressed by ܢܐ; e. g. I Kings xxii. 12.

APPENDIX.

Peculiarities in the Position of Words.

In the position of words, which, as in the Hebrew, is very easy and natural, besides the peculiarities referred to in the preceding chapters, the following deviations from the usual collocations occur; *a)* the verbs ܗܘܐ and ܐܡܪ are interposed

between words, which, according to their grammatical connection, cannot be separated; e. g. Exod. vii. 7. ܡܘܫܐ ܒܪ ܬܡܢܐܝܢ ܗܘܐ ܫܢܝܢ *Moses was eighty years old.;* Luke v. 3; Exod. v. 16. ܘܠܒܢܐ ܐܡܪܝܢ ܠܢ ܥܒܕܘ *and bricks, say they to us, make ye.* The same is true; *b*) of personal pronouns, having the signification of ܗܘܐ; e.g. John viii. 33. ܙܪܥܗ ܚܢܢ ܕܐܒܪܗܡ *we are Abraham's seed;* verse 37; Heb. vii. 28. ܢܡܘܣܐ ܟܗܢ̈ܐ ܗܘ ܒܢ̈ܝܢܫܐ ܡܩܝܡ ܟܘܪ̈ܗܢܐ *it is the law which makes priests of feeble men;* *c*) more rarely the same occurs with the noun; e. g. Matt. xvi. 1. ܘܫܐܠܝܢ ܠܗ ܐܬܐ ܡܢ ܫܡܝܐ ܕܢܚܘܐ ܐܢܘܢ *they besought him that he would give them a sign from heaven;* *d*) more frequently it occurs with particles; e. g. Mark i. 45. ܒܓܠܝܐ ܕܢܥܘܠ ܠܡܕܝܢܬܐ *he should go openly into the city.* Compare ܗܘܐ and ܠܐ ܗܘܐ (§ 86. 2. a).

EXERCISES

IN

SYRIAC GRAMMAR,

AND

A CHRESTOMATHY.

PREPARED WITH REFERENCE TO

THE TRANSLATION OF

UHLEMANN'S SYRIAC GRAMMAR.

BY ENOCH HUTCHINSON.

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of New York.

PART IV.

INTRODUCTORY REMARKS.

The following Exercises are designed for beginners, who need something simple, and at the same time, something which will lead them into a *thorough knowledge of the grammar.*

A small portion of Syriac, perhaps a page, should be selected and carefully analyzed in reference to all the important phenomena of the language. Every peculiarity in respect to each word should be critically examined. Perhaps the best course would be to trace one peculiarity throughout the page, searching the grammar and other helps; then trace another, and so on, until every peculiarity shall have been examined. Thus the most important facts will be strongly impressed upon the memory.

The great difficulty, especially with beginners, is. that they often attempt to investigate too many subjects at once and thus do not obtain clear ideas of any. There is frequently a great inclination to press forward and translate rapidly. Hence, many important subjects of investigation are entirely neglected, Superficial scholarship, is the unavoidable result of such a course.

That nothing may escape observation, a few general directions are presented to aid the learner in making his analysis. In mentioning those points, which are to be examined, the exact order in which they occur in the gram-

mar, has not been followed, but they have been so arranged, it is hoped, as best to facilitate the progress of the student; and they are intended to embrace the most important phenomena necessary to be attended to by the learner.

Before commencing the examination the pupil should be directed to the Introduction of the grammar, that he may become somewhat acquainted with the history and literature of the Syriac Language. The grammar should be studied rather as a book of reference than as one, which must be committed to memory. The student, at first, should consult it as an aid in analyzing. At the commencement of the analysis, he will feel the need of assistance, and that assistance he must find in the grammar. When he there discovers a principle of the language and perceives its application in parsing, he can easily retain it in his memory. By the time that he has carefully studied the Exercises and Chrestomathy through, he will not only have a considerable knowledge of the language; but will have most of the grammar *committed to memory*, with but very little effort, and no loss of time in learning rules and principles, whose application he does not perceive, and which consequently are apt to escape from the mind. After the pupil, in the course of his analysis, shall have become somewhat familiar with the grammar, he may recite it regularly through,and it will not be an unmeaning nor an uninteresting exercise.

The general divisions, in the Exercises, are marked by the character ¶, to distinguish them from similar divisions in the grammar marked §. Smaller divisions are inserted under Remarks and Explanations.

GENERAL DIRECTIONS FOR ANALYZING.

I. Find the *Guttural Letters* on page first of the Chrestomathy. Vid. Gram. § 1. Rem. 3, 4.

II. " " *Aspirates*, or on what letters *Kushoi* and *Rukok* are found. Vid. Gram. § 1. Rem. 4 ; § 5.

III. " " *Diacritical Points*, for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes. Vid. § § 2, 3, 4, and Rem.

IV. " " *Long* and *Short Vowels*. Vid. § 3. Rem. 3.

V. " " *Simple* and *Mixed* syllables.

VI. " " *Pure* and *Impure*, *Mutable* and *Immutable* vowels. Vid. § 45. A ; § 48. A.

VII. " " *Dipthongs*, *Quiescent* and *Otiant* letters. Vid. § 3. Rem. 4 ; § 13 ; § 14.

VIII. " " *Lineæ Marhetono*, *Mehagyono* and *Sheva*.

IX. " " *Linea Occultans*. Vid. § 8.

X. Find on what syllables the *Tone* is to be found. Vid. § 9.

XI. Examine the *Marks* of *Punctuation*. Vid. § 10.

XII. Find *Ribui*. Vid. § 6.

XIII. Read the *Syriac*.

XIV. *Translate*.

XV. Examine the *Changes* of *Consonants*—assimilated—transposed—dropped—added and exchanged. Vid. § 12.

XVI. Find the *Changes* of *Vowels*—thrown back—exchanged—transposed—dropped and added. Vid. § 15.

XVII. Find the *Suffixes* and *Prefixes*, *Sufformatives* and *Preformatives*. Vid. § 16 ; § 36 ; § 46.

XVIII. *Parse.* In respect to *Verbs*—ascertain whether they are *Simple* or *Compound*—Their *Conjugation*—*Voice*—*Regular* or *Irregular*—*Active*, *Passive* or *Neuter*—*Number*—*Person*—*Gender*—*Mood*—*Tense*—*Conjugate* and *Inflect* them to the Case, Mood, Tense, etc., where they are found—*Rule.* Vid. § 19., etc.; § 59., etc.

Nouns — *Signification* — *Suffix* or *Prefix* — *Adjective* or *Substantive*—*Derivation* and *Formation*—*Declension*—*Person*—*Number*—*Gender*—*State*—*Case*. Vid. § 43 ; § 70 ; § 44 ; § 71 ; § 45 ; § 73 ; § 74 ; § 46 ; § 47 ; § 48 ; § 50 ; § 77., etc.

Pronouns — What kind — Person — Number — Gender — Case—Suffix—Rule. Vid. § 16 ; § 17 ; § 54., etc.

Participles—Derivation—Active or Passive—Conjugation—Rule.

Adverbs—Primitive or Derivative—What they qualify. Vid. § 51 ; § 82.

Numerals—Cardinal or Ordinal—Gender—Decline—To what they belong.

Prepositions—Suffixes—What they govern. Vid § 52; § 84.

Conjunctions—What kind—Suffix or Prefix—What they connect. Vid. § 53. 1, 2 ; § 85.

Interjections—Primitive or Derivative. Vid. § 53. 3; § 86.

EXERCISES IN SYRIAC GRAMMAR.

EXERCISE FIRST.

VID. GRAM. § 1. REM. 3, 4.

¶ 1.

Find the Gutturals on the first page of the Chrestomathy.

1. Select all those letters which are EVER used as Gutturals; thus:

ܐ ܗ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܗ ܐ ܗ ܐ ܗ
ܐ ܐ ܗ ܗ ܐ ܐ ܗ ܐ ܐ ܗ ܗ ܐ ܥ ܗ ܐ ܐ ܚ ܐ ܗ ܗ ܗ ܐ ܗ ܚ
ܐ ܗ ܐ ܚ ܐ ܐ ܗ ܗ ܐ ܐ ܗ ܗ ܐ ܚ ܐ ܗ ܚ ܐ ܐ ܐ ܗ ܗ ܐ ܐ ܐ
ܐ ܗ ܐ ܗ ܚ ܗ ܐ ܐ ܐ ܗ ܐ ܗ ܥ ܗ ܐ ܗ ܐ ܗ ܐ ܗ ܗ ܐ ܗ ܐ
ܐ ܐ ܗ ܥ ܗ ܐ ܐ ܗ ܗ ܐ ܗ ܐ ܐ ܗ ܐ ܐ ܥ ܐ ܥ ܐ ܗ ܐ ܥ ܐ ܐ ܗ
ܗ ܐ ܥ ܐ ܐ ܥ ܗ.

EXPLANATIONS.

a) The above are all guttural letters, but not all used as such in the text from which they are taken.

b) The guttural ܐ resembles the *Spiritus lenis* of the Greeks,

being a scarcely audible breathing from the lungs. ܐ has always a feeble sound. The Galileans pronounced ܐ and ܚ like ח of the Hebrews. An Arabian would pronounce ܐ as a sort of vowel sound like *a*. It is a kind of soft breathing (comp. Gesenius' Hebrew Grammar, by Conant, § 6). The Greeks express ܚ as well as ܐ, sometimes by *Spiritus asper*, and sometimes by γ. Usually ܚ is sounded like *hh* with a rolling of the palate. ܗ before a vowel is our *h (Spiritus asper);* but when uttered after a vowel, it has nearly the sound of *h* in *Korah*, perhaps a little softer, as in *ah! oh!* It is difficult to ascertain exactly the sounds of these letters; still it is important that the learner should fix upon a definite pronunciation of each.

2. Find those letters which are here used as gutturals.

ܗ ܐ ܚ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ ܗ.

EXPLANATIONS.

a) Verse 3. word 3., ܗ is a guttural, as it would in Hebrew take a composite sheva, and it has no vowel of its own. (Some would perhaps prefer to call ܗ a regular movable consonant, and consider ܝ at the end of the word as otiant, and ܘ as quiescing in —).

b) Verse 3. word 4., ܐ is a guttural for the same reasons.

c) Verse 3. word 6., ܚ is a guttural for the same reasons.

d) Verse 4. word 6., ܗ is a guttural being movable. It belongs to the second syllable of the word, being preceded by a vowel (§ 15. 4. d). The other cases may be similarly explained.

Rem.—It should be remarked that there are some other guttural letters on the first page of the chrestomathy, which should be con-

sidered merely as movable consonants. It is true that all gutturals are sounded, and might be said to be movable consonants (compare Gesen. Heb. Gram., transl. by Conant, §23.2). Still we prefer to make a difference between gutturals and regular movable consonants. The latter, though guttural letters on page first, are the following :

3. Find those guttural letters which are regular movable consonants :

ܐ ܓ ܐ ܐ ܓ ܓ ܐ ܓ ܓ ܐ ܐ ܓ ܓ ܐ ܓ ܓ ܫ ܫ ܐ ܓ
ܓ ܫ ܓ ܫ ܐ ܓ ܐ ܓ ܓ ܫ ܓ ܐ ܓ ܣ ܓ ܓ ܓ ܐ ܓ
ܣ ܐ ܓ ܣ ܣ ܣ ܓ ܣ ܣ ܓ.

EXPLANATIONS.

a) Verse 1. word 2., ܐ is a regular movable consonant, and is sounded nearly like the vowel —, and does not quiesce in its vowel. In dialects kindred to the Hebrew, ܐ melts into the vowel far more readily than the sound of the Hebrew א melts into its vowel. Still ܐ retains its power as a movable consonant. It is very common in Syriac for a guttural letter to take a long vowel, where in Hebrew, it would have a composite Sheva. This seldom occurs in Hebrew (vid.Gesenius' Heb. Gram. by Conant. § 23. 2. Rem. 2).

b) V. 1. w. 5., ܓܐ is movable, as it does not quiesce and is not otiant.

c) V. 1. w. 8., ܥ (not a guttural) is movable, as the preceding letter is not sounded, and the following one is quiescent.

d) V. 1. w.10., ܐ should be considered as movable though its sound so melts into the vowel, we can scarcely perceive that it has the power of a consonant.

e) V. 1. w. 11., ܐ is not movable, as it quiesces, though seldom, in ‒ (§ 13. 1. Rem).

f) V. 1. w. 11., ܗ is movable for the same reasons as others above. ‒ preceding it, belongs to the previous syllable (comp. ¶ 5. 1. f; § 15. 4. d).

g) V. 3. w. 2., ܗ is movable as it is a suffix, and = הָ of the Hebrew (§ 13. Rem.).

h) V. 9. w. 9., ܠ is movable as it has a vowel of its own, though it so flows into the sound of the vowel that it is scarcely perceptible (¶ 1. 1. b).

Rem.—It should be remarked that two of the guttural letters ܐ and ܗ are sometimes used as quiescents and sometimes as otiant letters (§ 12. A. B. and Rem.; § 13; §14).

EXERCISE SECOND.

¶ 2.

Find the Aspirates or in what letters Kushoi (ܩܘܫܝܐ) *a hardening, and Rukok* (ܪܘܟܟ) *a softening are found.*

1. Those which are *ever* aspirated (§ 1. Rem. 3).

ܒ ܓ ܓ ܓ ܓ ܓ ܬ ܓ ܓ ܓ ܒ ܓ ܬ ܒ ܒ ܟ ܒ ܟ ܦ ܟ ܬ ܟ

ܕ ܒ ܓ ܕ ܒ ܒ ܒ ܒ ܕ ܒ ܒ ܕ ܓ ܕ ܬ ܕ ܬ ܕ ܕ ܕ ܒ ܒ ܟ ܕ ܓ

ܕ ܕ ܒ ܕ ܬ ܒ ܒ ܟ ܟ.

2. Find those, which are *aspirated* on page first (§5. and Rem. by Tr.).

ܓ ܓ ܓ ܓ ܓ ܬ ܓ ܓ ܓ ܒ ܓ ܬ ܟ ܒ ܟ ܦ ܟ ܬ ܟ ܓ ܕ ܒ ܒ ܒ

ܒ ܕ ܒ ܒ ܕ ܕ ܬ ܕ ܬ ܕ ܕ ܕ ܒ ܟ ܕ ܕ ܓ ܕ ܕ ܒ ܠ ܒ ܟ ܟ.

EXPLANATIONS.

a) Verse 1. word 1., ּא is aspirated as it closes the syllable (§5. 2. Rem. c. *a*).

b) V.1. w.2., ּא is aspirated as it follows an open or simple syllable (§ 5. 2. Rem. c. c., and § 15. 4. d).

c) V.1. w.4., ּא is aspirated, because a letter, which would in Hebrew, take a vocal Sheva, precedes it (§ 5. 2. Rem. c. b).

d) V. 2. w. 4., ּב is aspirated as the preceding word ends with ו (§5. 2. Rem.*a*).

e) V.3. w.2., ּר is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

f) V.3. w.4., ּב is aspirated because it follows a letter which would in Hebrew take a vocal Sheva,(§ 5. 2. Rem. c. b).

g) V.3. w.4., ּר is aspirated as it is preceded by a letter which would in Hebrew take a composite Sheva and would of course be vocal (§5. 2. Rem. c. b).

h) V.3. w.5., ּפ is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

i) V.4. w.7., ּכ is aspirated as the preceding word ends in ו (§5. 2. Rem. *a*).

k) V.4. w.7., ּת is aspirated as it closes a syllable (§ 5. 2. Rem. c. *a*).

l) V.7. w.4., ּכ is aspirated as it closes a syllable (§ 5. 2. Rem. c. *a*).

m) V.10. w. 4., ּר is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

3. Find those which are not *aspirated*.

בּ בּ בּ כּ בּ אּ בּ כּ בּ.

EXPLANATIONS.

a) Verse 1. word 1., בּ is not aspirated as it begins a word (§ 5. 2. Rem. *a*).

b) V.4. w.1., ܒ is not aspirated though it is preceded by ܘ (§5. 2. Rem.*a*), because it begins a verse.

c) V.6 w.3., ܕ is not aspirated as it is preceded by a letter, which, in Hebrew, would not take a vocal Sheva, and which has no vowel (§ 5.2. Note by Tr.).

d) For the pronunciation of these aspirates see the *Alphabet*, and § 1. Rem. 3, 4.

Rem.—ܒ when aspirated is sounded like *v*, and when not aspirated like *b* ; ܪ like *th* in *that*, when aspirated, but otherwise like *d* ; ܦ when aspirated is sounded like *ph* or *f*, and otherwise like *p* ; ܬ when aspirated like *th* in *thin*, in other situations like *t* ; ܓ is sounded like *g* hard whether it be aspirated or not * ; ܟ when aspirated is sounded like *hh* or *k* with a rolling of the palate ; in other situations like *k*. In general the aspirates are pronounced like the corresponding letters in Hebrew (vid. references above and Gesenius' Hebrew Grammar by Conant, § 6. 2. 3. and Note by Tr.).

EXERCISE THIRD.

¶ 3.

(§ 2 ; § 3 ; § 4 *and Rem.*).

Find the diacritical points for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes :

ܐܲܒ ܒ̣ܐ ܐܲܒ ܒ̣ ܐܲܒ ܒ̈ ܐ̣ ܐ̣ ܐ̣ ܐ̣ ܒ̣ ܐ̣

ܐ̣ ܐܲܪ ܒ̈ ܒ̣ ܐ̣ ܐ̣ ܐܲܪ ܒ̈ ܐ̣.

* The aspiration of ܟ would be indicated by the rolling of the palate.

EXPLANATIONS.

Rem. 1.—Diacritical points sometimes mark particular tenses and persons of verbs (§ 4. Rem.).

Rem. 2.—The vowel system of the Syrians began to be introduced in the time of Mohammed. Then and even after the system was completed by introducing characters from the Greek vowels, the ancient diacritical points were used to some extent by many writers. They are now seen in the more ancient writings.

Rem. 3.—The diacritical points here presented and others, appear in ancient Syriac writings, perhaps from the fact that they have been copied from more ancient editions, and in some cases doubtless, directly from the oldest editions of the Peshito. The several editions have been copied with so much care, that even after the vowel system came into use, the diacritical points, which had been used long before, were copied as well as the more recent vowels. Thus appear sometimes two characters to represent one vowel sound. As later editions have appeared, however, those points have gradually been omitted and vowels substituted, though, some remnants of the old system are still left (§2; §3; §4).

a) Verse 1. word 4., ܐܲܠ̣ܰܨ. The diacritical point under ܨ, according to the principles laid down byLudov. deDieu,indicates the vowel ◌̱. We have then here the vowel and the ancient diacritical point for which the vowel compensates (§4.Rem.).

b) V.1. w. 5., ܘ̇ܕ̇ܐ. The point under ܕ, according to Amira, indicates ◌̇ (§4.Rem.).

c) V.3. w. 2., ܒ̣ܐ̣ܕ̣. The point under ܒ indicates, according to Ludov. de Dieu, the vowel ◌̣ (§4. Rem.).

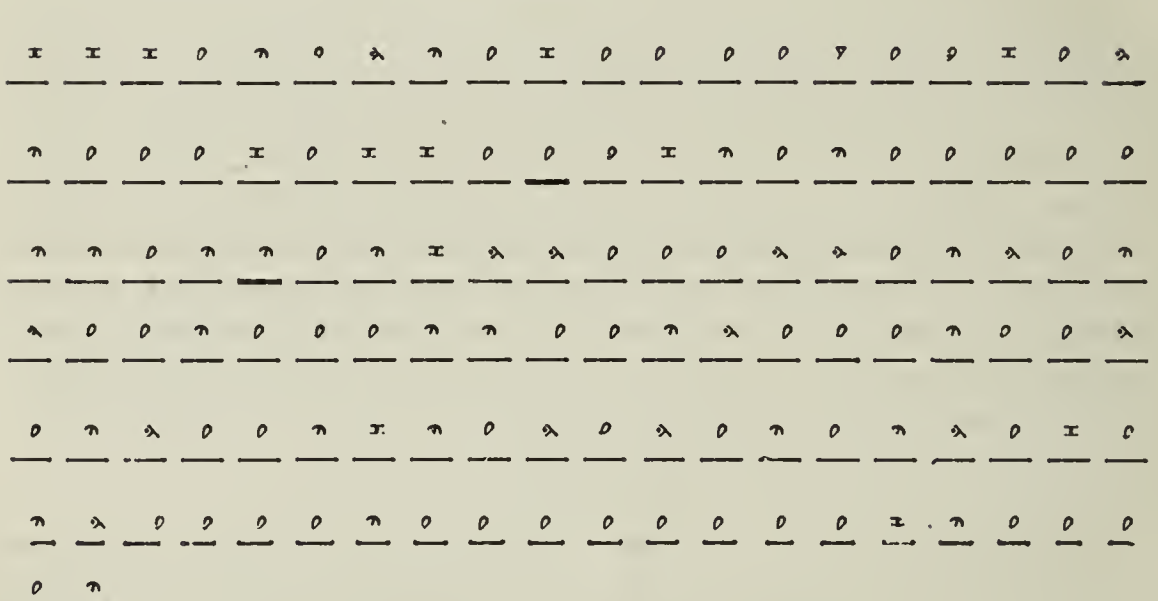
d) V.3. w. 3., ܐ̣ܘ̣ܕ. Diacritical points are often placed under and over the radical letters of verbs,sometimes to distinguish particular persons and sometimes to indicate vowels (vid. ¶ 3. Rem. 1). In the imperative and infinitive it may be wholly omitted or inserted underneath (vid. §4.Rem.; also compare Hoffmann's Syriac Gram. § 14).

EXERCISE FOURTH.

¶ 4.

Find the Long and Short vowels (§ 3. *Rem.* 3).

I. Find the *Long* ones :



EXPLANATIONS.

a) Verse 1. word 1., ܐ ܐ are both long as they are followed by ܘ quiescent (§ 3. Rem. 3. b).

b) V.1. w.5., ܥ is long because ܐ quiesces in it.

c) V. 1. w. 11., ܝ is long as it has a quiescent (§13. 1. Rem.).

The other instances need no explanation.

2. Find the *Short* vowels :

EXPLANATIONS.

a) Verse 1. word 2., ◌ַ is short as it is a regular short vowel.

b) V. 1. w. 10., ◌ַ is short as Olaph is movable, not quiescing.

c) V. 3. w. 1., ◌ָ is short as it has not ◌ quiescing in it (§3. Rem.3).

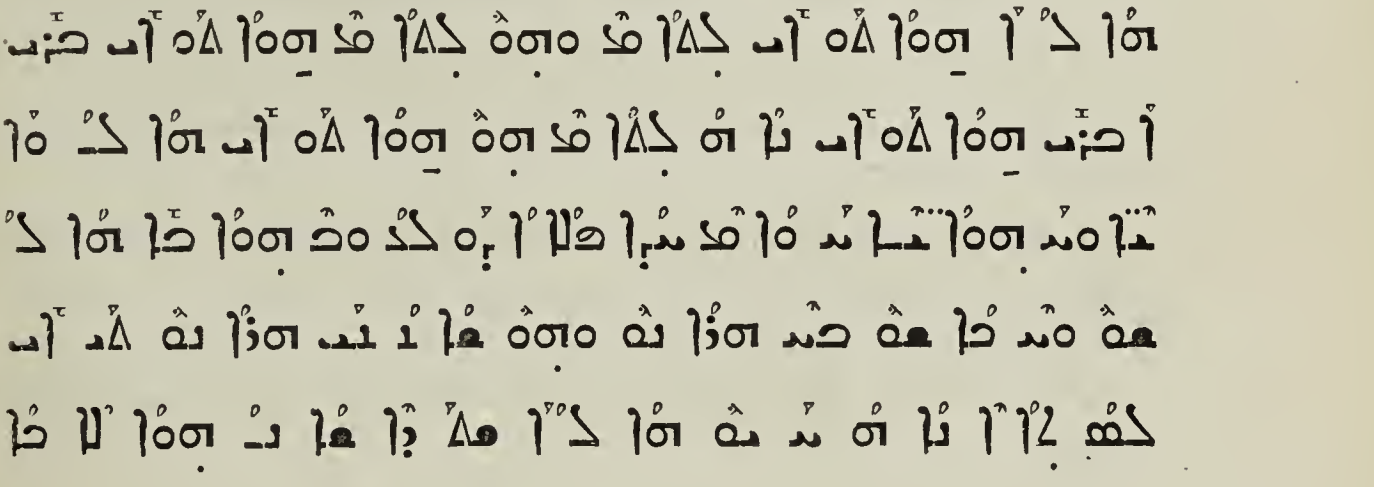
Rem.—In v.1. w.2., ◌ַ and several other short vowels on page first, form dipthongs with ◌ and ◌. These quiescent letters do not fully coalesce with their respective vowels; but melt into them to a greater extent than they would do in Hebrew, under similar circumstances. They can scarcely, therefore, be considered as movable consonants, as they would be in Hebrew. Still the vowels in these cases are heterogeneous and the quiescents do not sufficiently coalesce, in our estimation, to make the vowels long (vid. Gesen. Heb. Gram. by Conant, § 8. 4; Uhlemann § 1. Rem.4).

EXERCISE FIFTH.

¶ 5.

Find the Simple and Mixed Syllables (§15. 3 *and* 4).

I. Find the *Simple* Syllables:



ܗܳܢܳܐ ܢܰܦܫ ܠܳܐ ܐ ܗܳܢܳܐ ܢܰܦܫ ܗܘܳܐ ܗܘܳܐ ܠܳܐ ܩܳܐ ܗܘܳܐ ܗܳܢܳܐ ܢܦܫ ܐܶܢܳܐ ܗܘܽܘ
ܗܘܳܐ ܠܡܶܦܩܳܐ ܡܶܢ ܠܡܶܦܩܳܐ ܟܰܕ ܐܶܢܳܐ ܐܶܕ ܐܕ ܗܳܢܳܐ ܢܦܳ ܗܘܳܐ ܠܘܳܐ ܐܢ
ܠܳܐ ܠܡܶܦܩܳܐ ܡܶܢ ܗܘܳܐ ܩܳܐ ܠܡܶܦܩܳܐ ܡܶܢ.

EXPLANATIONS.

Rem.—A simple syllable terminates in a vowel sound, and that vowel sometimes has a vowel letter quiescing in it. A mixed syllable terminates in one or more movable consonants. Every vowel stands in a simple syllable when the following consonant takes a vowel.

a) Verse 1. word 1., ܒܰܪ is a simple syllable as it ends in a vowel sound, although it has a quiescent ; ܢ has a vowel of its own and is of course sounded with the following syllable (vid. ¶ 5. 1. Rem., and § 15. 4. d).

b) V.1. w.2., ܐܰܢ is simple for the same reason as last, the syllable ending with ܢ and not with ܬ (vid. §15. 4.d).

c) V.1. w.2., ܬܘ is a dipthong and should be considered, we think, as a simple syllable because ܘ coalesces in the vowel to such an extent that the syllable ends in a vowel sound, though the coalescence is not so perfect as in a regular case of quiescence. Some may regard ܘ as a movable consonant as it would be in Hebrew, under similar circumstances, but we incline to the former opinion (vid. ¶4. 2. Rem. ; Gesen. Heb.Gram. by Conant, § 8.4).

d) V.1. w.4., ܡܶ is simple (vid. reference above).

e) V.1.w.4., ܬܳܐ is simple, ܐ quiescing in —̊.

f) V.1. w.5., ܘܗܘ is simple, the last ܘ quiescing.

g) V.1. w.10., ܐ is simple as ܠ which follows Olaph has a vowel of its own.

h) V.1. w.11., ܘܐ is simple, Olaph quiescing in —, though it seldom quiesces in that vowel (vid §13.1 Rem. ; compare ¶ 1. 3. e).

i) V. 3. w.2., ܒܐ is simple, ܐ quiescing in — and ܢ being otiant.

k) V.3. w.5., [Syriac] is simple as [Syriac] is a long vowel and [Syriac] belongs to the next syllable (§15. 4. d).

l) V.4. w.5., [Syriac] is a dipthong and ends in a vowel sound as [Syriac] melts into the vowel to such an extent that it can hardly be considered as a movable consonant as it would be in Hebrew. We choose then to place the syllable among *simple* ones ; [Syriac] in verse 4. word 7., and [Syriac] in verse 7. word 8, are similar instances (vid.¶4.2.Rem. ; ¶5.1.c).

m) V.4. w.6., [Syriac] is simple as [Syriac] quiesces in [Syriac] making it a long vowel, and [Syriac] belongs to the next syllable (§15.4.d).

n) V.7. w.3., [Syriac] is simple as [Syriac] belongs to the penult syllable and follows a long vowel (§15. 4. d. ; compare ¶ 1. 2. d).

2. Find the *Mixed* Syllables :

[Syriac]

EXPLANATIONS.

a) Verse 1. word 1., [Syriac] is mixed as it ends with a consonant sound (vid. ¶ 5.1. Rem.).

b) V.1. w. 9., [Syriac] is mixed, ending in a consonant sound (vid. ¶ 5. 1.Rem.).

c) V.3. w.2., [Syriac] is mixed as [Syriac] = הָ in Hebrew and is of course movable (§ 13. Rem.).

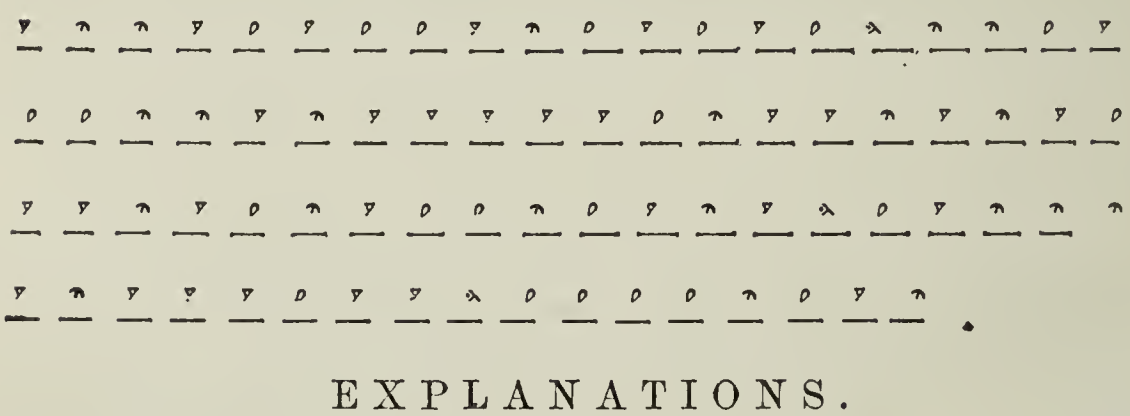
d) V.7. w.7., [Syriac] is mixed as [Syriac] is short when [Syriac] does not quiesce in it, and the following consonant has no vowel (vid. §15.4, and §3. Rem.3).

EXERCISE SIXTH.

¶ 6.

Find the Pure, Impure, Mutable and Immutable vowels (§ 45. *A* ; § 48. A).

1. Find the *Pure* vowels :



EXPLANATIONS.

Rem. A pure vowel, is one with which no consonant colesces. An impure vowel is one with which a consonant coalesces.

a) Verse 1. word 2., is pure* as the syllable is a dipthong (vid. § 3. Rem. 4 ; also Palfrey's Gram. § 2), and ◌ does not fully quiesce in , though it so far coalesces that it can hardly be considered as a movable consonant. Still as the vowel is a heterogeneous one and ◌ does not fully coalesce in it, we scarcely feel authorized to place the vowel among the impure ones, though some may prefer to do so, (vid. ¶ 4. 2. Rem. ; ¶ 5. 1. c. and l ; Gesenius' Heb. Grammar by Conant, § 8.4 ; compare §15. 4. d; also ¶ 6.2. Rem., and ¶ 6. 1.Rem.).

b) V.1. w.9., is pure as ◌ does not quiesce in it, being a movable consonant and preceding being pronounced with a vocal sheva.

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* It is also mutable (¶ 6. 4. b).

c) V.1. w. 10., ◌ֲ is pure as Olaph does not quiesce in that vowel. Olaph is here a movable consonant according to the analogy of the Hebrew (vid. §1. Rem.4.;also Gesenius' Heb. Gram. by Conant, §23.2).

d) V.3. w.5., ◌ֶ (the first one) is pure † as ל being a movable consonant does not quiesce in ◌ֶ (vid. last references).

e) V.3. w.7., ◌ֶ is pure as ס is movable, ס being sounded as if it had Sheva, and forming a part of the syllable.

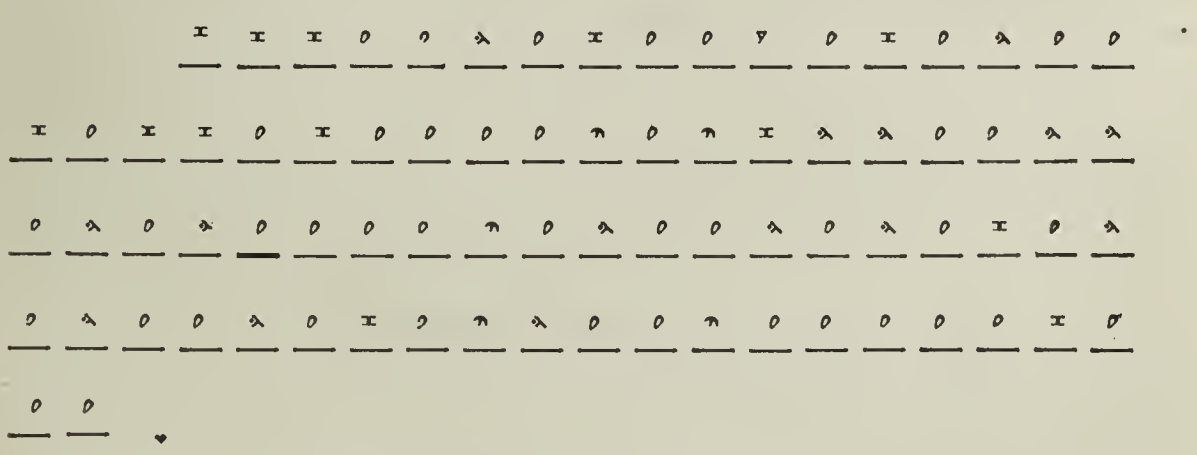
f) V.3. w.9., ◌ֲ is pure and immutable as ס does not quiesce in it, being a guttural (comp. ¶ I. 2. a).

g) V.4. w.5., ◌ֲ is pure as ◌ֵי is a dipthong (vid. *a* above).

h) V.7. w.3., ◌ֶ is pure as ס is a guttural.

i) V.7. w.9., ◌ֹ is pure as ס is = ה in Hebrew and is of course a movable consonant (vid. §13.Rem. ◌ֹ is also mutable according to the general rule (¶6. 2. Rem.).

2. Find the *Impure* vowels:



EXPLANATIONS.

a) Verse 1. word 1., ◌ִ and ◌ִ are both impure vowels as they have י quiescing in them.

† ◌ֹ is also immutable (¶ 6. 4).

b) V.1. w.3., — is impure as ʾ quiesces in it (compare ¶ 6. 1. e).

c) V.1. w.11., — is impure as Olaph quiesces in it, though it does not often quiesce in that vowel (§ 13. 1 and Rem.). The other cases are similarly explained.

Rem.—As a general thing, those vowels, which are pure are mutable and those which are impure are immutable ; but there are as in Hebrew many exceptions (vid. ¶ 6. 1. a. b. c. d. e. f. g. h. i).

3. Find the *Mutable* vowels (compare ¶ 6. 2 Rem.) :

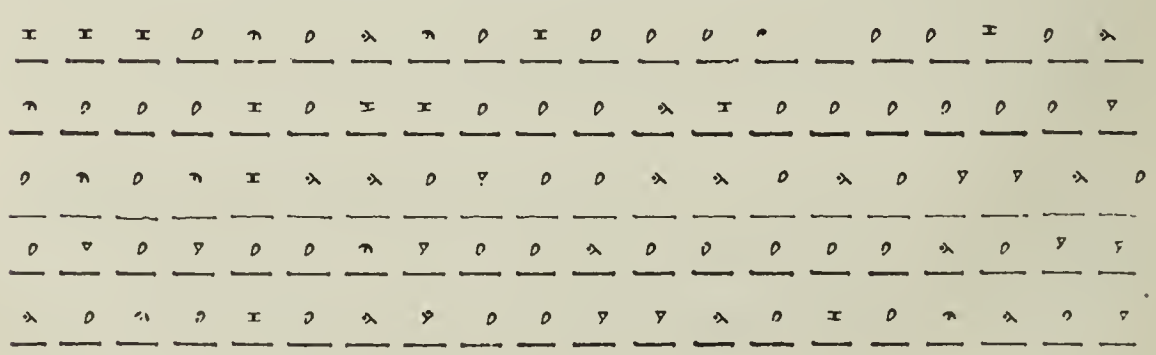
EXPLANATIONS.

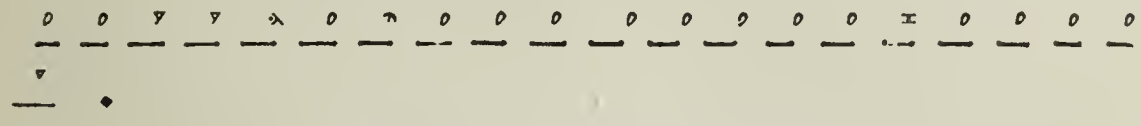
a) Verse 1. word 10., — is mutable (also pure, according to the general rule (vid. ¶ 6. 1. c) as it is in a simple syllable (compare ¶ 6. 4. d).

b) V.3. w.2., — is mutable as it has no quiescent and is long.

c) V.4. w.2., — is mutable as it is in a simple syllable.

4. Find the *Immutable* vowels :





EXPLANATIONS.

Rem.—Those vowels are immutable,as in Hebrew ; in which either a vowel letter quiesces; or from which a vowel letter has fallen away; short vowels in mixed syllables which would inHebrew takeDaghesh forte; and vowels immutable by nature.

a) Verse 1. word 1., — — are both immutable as well as impure, having quiescents.

b) V.1. w.2., — is in a simple syllable, is pure, and cannot properly be considered as immutable though o coalesces with it to some extent (vid. ¶4.2.Rem. ; ¶5.1.c ; ¶6.1.a).

c) V.1. w.4., — over ל is immutable by position as מְלֵאָה is derived from מָלֵא a ה״י verb, and the ל is in reality doubled and the first would, if expressed, take Linea occultans. This is similar to Daghesh forte in Hebrew, and makes, as in that language, the preceding vowel impure and immutable (compare §48.B.Feminines).

d) V.1. w.10., — is short but in a simple syllable (¶5. 1. *g*) and consequently not immutable.

e) V.1. w.10., — (the first one) is immutable by nature (48. A. Masculines) ; it is sometimes, however, like all the other vowels, mutable (vid.§ 15.1.b ; § 45.2.b) as in Hebrew (vid. Stuarts' Heb. Gram. §127).

f) V.1. w.11, — is immutable as ו quiesces in it (¶ 6. 2. c).

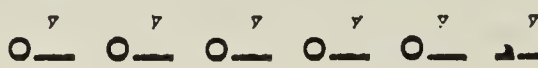
g) V.3. w.1., — is immutable as it is in a short mixed syllable.

EXERCISE SEVENTH.

¶ 7.

Find the Dipthongs, Quiescents and Otiant Letters (§3.*Rem.*4 ; § 13 ; § 14).

I. Find the *Dipthongs* (§ 3. Rem. 4 ; Palfrey's Gram. § 2) :



EXPLANATIONS:

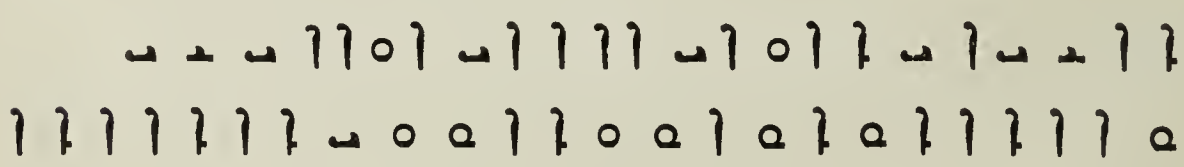
a) Verse 1. word 2., is a dipthong as is in the same syllable with without fully quiescing in it, though so melts into the vowel that the syllable may be considered as ending in a vowel sound (vid. ¶4.2.Rem.; ¶5. 1. c and l; Gesen.Heb.Gram. by Conant, §8. 4).

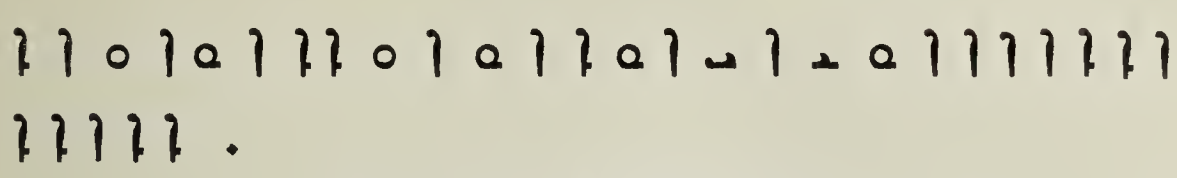
b) V.3. w.4., is a dipthong for the same reason as last.

c) V.4. w.5., is a dipthong as unites with but does not fully quiesce in it (vid. references above).

Rem. It will be observed that dipthongs in Syriac as well as in Hebrew, are quiescent letters with heterogeneous vowels ; but in Hebrew the quiescent letters are movable while the reverse is true in Syriac.

2. Find the *Quiescents* :





EXPLANATIONS:

a) Verse 1. word 1., ـە is a quiescent as it unites with the sound of the preceding vowel (§13.3).

b) V.1. w.2., ܘ is a regular quiescent letter; but does not here fully quiesce, though it forms a dipthong and so melts into the vowel that the syllable may be considered as ending with a vowel sound (vid. ¶7.1.a).

c) V.1. w.3., ܘ is not quiescent as it is a movable consonant, ܒ̄ not being sounded. The following ܝ however quiesces in the preceding vowel.

d) V·1. w.5., ܘ (the first one) is movable as it would in Hebrew take a vocal Sheva; the second ܘ quiesces in ـْ.

e) V.1. w.9., ܐ does not quiesce in ـَ as it is movable (vid. ¶6. 1. b).

f) V.1. w.11., ܝ quiesces in ـِ though it is rather unusual (§13. 1.Rem.).

g) V.3. w.2., ܟ quiesces in ـ̭.

3. Find the *Otiant* Letters:

a) Verse 1. word 2., ـە is otiant as it is a part of the suffix and is not followed by ـْ̄ (vid. § 14. 2. b).

b) V.3. w.2., ـە is otiant because it follows a quiescent.

EXERCISE EIGHTH.

¶ 8.

Find Linear Marhetóno (ܡܪܗܛܢܐ), Mehagyóno (ܡܗܓܝܢܐ), and Sheva, where there is no accumulation of consonants.

1. Find instances of *Marhetóno* and *Mehagyóno*:

ܕܪ .

EXPLANATIONS:

a) Verse 5, word 7., ܕܪ. Here is an accumulation of consonants, and to indicate that they could not all be sounded conveniently, Marhetóno (or a horizontal line) would regularly be placed over ܪ . In this case the ܪ would in Hebrew take silent Sheva. ܕ must of course be pronounced with a vocal Sheva (vid. §7).

REM.—1. There seems to be no instance of Mehagyóno on the first page. A.T. Hoffmann in his Syriac Grammar gives ܕܝܠܟ as an instance. The ܝ is to be sounded as though a short *e* followed it (vid. § 7).

REM.—2. It appears that Marhetóno indicates silent Sheva when there is an accumulation of vowelless consonants, but under no other circumstances, though silent Sheva, in reality, frequently occurs as in Hebrew. So Mehagyóno represents vocal Sheva only when there is a similar accumulation of vowelless consonants, though when there is no accumulation vocal Sheva often occurs.

2. Find instances of *Simple vocal Sheva*:

ܒ ܠ ܘ ܠ ܠ ܠ ܒ ܠ ܘ ܠ ܒ ܘ ܘ ܒ ܘ ܕ ܕ ܕ ܠ ܪ ܪ ܪ ܪ ܪ
ܠ ܠ ܠ ܒ ܠ ܘ ܠ ܘ ܠ .

EXPLANATIONS.

a) Verse 1. word 1., ב would, in Hebrew, take a vocal Sheva, and as it cannot well be pronounced without the aid of a vowel or half vowel we must use the Sheva. This cannot be considered as an instance of Mehagyóno, for there is no accumulation of consonants which are destitute of vowels (vid. § 7). According to Lud. de Dieu and Norberg, the Syrians *did use* the Sheva and pronounced consonants accordingly, as in Hebrew (vid. §5.1).

b) V. 1. w.4., ל should be pronounced with a vocal Sheva like ב under 2 (vid. references above).

Rem.—We find no characters to indicate Sheva and seldom any to indicate Marbetono and Mehagyono, still we are to pronounce the consonants where those characters would regularly occur, as we should if they had actually appeared.

c) V.3. w.3., ב is pronounced with a Sheva. The preceding syllable being simple, ב belongs to the final syllable.

d) V.3. w.9., ת makes a part of the first syllable of the word and should not be pronounced with vocal Sheva.

e) V.6. w.3., ם is pronounced with a vocal Sheva as it constitutes a part of the penultimate syllable, being preceded by a long vowel (§ 15.4).

f) V.9. w.9., ל should be pronounced with a vocal Sheva (vid. last reference).

3. Find the *silent* Shevas, where there is no accumulation of consonants destitute of vowels:

א ל א ל ו ת ל ש ת ת ך ב ו ; ת ; י ך ת ך ם ;
ו ל ם ך ת ם ; ו ; ם ו ; ל ם ת ;

EXPLANATIONS.

a) Verse 1. word 1., א would regularly in Hebrew take a

silent Sheva (vid. Conants' Gesen. Heb.Gram. §10 ; also ¶8. 2. a. b and Rem.).

b) V.1. w.2., ܐ would in Hebrew take a silent Sheva, being a movable consonant at the end of a syllable ; but in Syriac it so melts into its vowel,that the syllable may be considered as terminating in a vowel sound, and ܐ does not take silent Sheva (vid. ¶ 4. 2. Rem. ; comp. references above).

c) V.3. w.1., ܫ takes silent Sheva as it closes a syllable.

d) V.3. w.2., ܬ is a movable consonant at the end of a syllable being equivalent to ת in Hebrew and takes silent Sheva.

e) V.3. w.9., ܬ is at the end of a mixed syllable with a short vowel, and takes silent Sheva though a guttural (vid. ¶8.4.d ; ¶6.1.f ; comp. Gesen. Heb. Gram. by Conant, §22. 3).

f) V.4. w.5., ܥ forms with the vowel ◌ܰ a dipthong. It would in Hebrew be pronounced as a movable consonant and take a silent Sheva ; but in Syriac it so melts into its vowel that it can hardly be considered as a movable consonant and does not take a silent Sheva (vid. ¶4. 2. Rem.; ¶8.3.b).

g) V.9.w.5., ܒ takes a silent Sheva as it is preceded by a short vowel and ends the antepenultimate syllable.

4. Find instances of *Composite Sheva :*

ܬ ܒ ܬ ܬ ܐ ܐ ܬ ܐ ܐ ܬ ܐ ܐ ܐ ܬ ܬ .

a) Verse 3. word.3., ܬ would in Hebrew take a composite Sheva and is pronounced as though it did here (vid. Gesen. Heb. Grammar by Conant, §22. 3 ; ¶1.2.a).

b) Verse 3. w.6., ܒ takes composite sheva for similar reasons as in the case above.

c) V.3.w.9., ס् does not take composite Sheva but silent Sheva simple as in Hebrew. The Gutturals take simple Sheva where other consonants would take silent Sheva (Gesen.Heb.Gram. by Conant,§22.3).

d)V.4. w.6., ס takes composite Sheva (vid. *a* above).

EXERCISE NINTH.

¶ 9.

Find instances of *Linea Occultans* (§8) :

ס̲ ס̲ ס̲ ס̲ ס̲ ס̲ ס̲ ס̲ ס̲ ס̲ ס̲ .

EXPLANATIONS.

a) Verse 1. word 2., ס̲ is an instance of Linea occultans, indicating that the ס is not sounded (vid. §8; §12.1.A. and B., also Rem.).

b) V.1. w.3., ס̲ is another instance of Linea occultans. The horizontal line under ס shows that the letter is not to be pronounced. In this case ס begins the syllable. The othe cases are similarly explained.

EXERCISE TENTH.

¶ 10.

Find on what Syllables the Tone rests (§ 9) :

ܒ݁ܪܺܫܺܝܬ݂ ܐܺܝܬ݂ܰܘܗ݈ܝ ܗ݁ܘ݂ܳܐ ܡܶܠܬ݂ܳܐ ܘܗܽܘ ܡܶܠܬ݂ܳܐ ܐܺܝܬ݂ܰܘܗ݈ܝ ܗ݁ܘ݂ܳܐ ܠܘܳܬ݂ ܐܰܠܳܗܳܐ ܘܰܐܠܳܗܳܐ ܐܺܝܬ݂ܰܘܗ݈ܝ ܗ݁ܘ݂ܳܐ ܗܽܘ ܡܶܠܬ݂ܳܐ ܗܳܢܳܐ ܐܺܝܬ݂ܰܘܗ݈ܝ ܗ݁ܘ݂ܳܐ ܒ݁ܪܺܫܺܝܬ݂ ܠܘܳܬ݂ ܐܰܠܳܗܳܐ ܟ݁ܽܠ ܒ݁ܺܐܝܕ݂ܶܗ ܗܘ݂ܳܐ ܘܒ݂ܶܠܥܳܕ݂ܰܘܗ݈ܝ ܐܳܦ݂ܠܳܐ ܚܕ݂ܳܐ ܗܘ݂ܳܬ݂ ܡܶܕ݁ܶܡ ܕ݁ܰܗܘ݂ܳܐ ܒ݁ܶܗ ܚܰܝܶܐ ܗܘ݂ܳܘ ܘܚܰܝܶܐ ܐܺܝܬ݂ܰܝܗܘܢ ܢܽܘܗܪܳܐ ܕ݁ܰܒ݂ܢܰܝܢܳܫܳܐ ܘܗܽܘ ܢܽܘܗܪܳܐ ܒ݁ܚܶܫܽܘܟ݂ܳܐ ܡܰܢܗܰܪ ܘܚܶܫܽܘܟ݂ܳܐ ܠܳܐ ܐܰܕ݂ܪܟ݂ܶܗ .

EXPLANATIONS.

a) Verse 1. word 1., ܫܺܝܬ݂ is the final syllable and takes the tone because it ends with a movable consonant (§9.1 and 2).

b) V.1. w.2., ܐܺܝ takes the tone, as ܘ in the final syllable ܬ݂ܰܘ is not movable (vid. ¶4. 2. Rem.; ¶8. 3. b ; §9.1 and 2). ܗ and ܝ are not sounded.

c) V.1. w.4., ܡܶܠ is the penultimate syllable and has the tone according to the general rule (§9.1).

d) V.3. w.2., ܕ݂ܶܗ is the final syllable and takes the tone because ܗ is movable.

e) V.3. w.5., ֶ is the penultimate and takes the tone. ם belongs to the last syllable (§15. 4. d).

f) V.4. w.5., ׁשֹת takes the tone because it ends with a movable consonant.

g) V.5. w.3., אֹת is inserted above as receiving the tone according to the general rule, though it is somewhat doubtful whether, in such cases the tone was on the penultimate or ultimate syllable (§ 9. 1. Rem.). Euphony would seem to favor the former opinion; there is another instance of the same kind in v.7. w.3.

EXERCISE ELEVENTH.

¶ 11.

Find the Marks of Punctuation (§10):

. . . . . : ❖ : . . . . . : . . .

EXPLANATIONS.

a) Verse 1. word 4., . is a mark of punctuation more generally used to denote the end of a period, but sometimes used in the middle to denote a slight pause similar perhaps to our comma. It is used so here (§10.d).

b) V.1. w.15., . denotes the full close of the period.

c) V.5. w.4., : indicates the end of the protasis (§10.a).

d) V.5. w.7., ❖ is supposed to indicate the longest pause of any mark of punctuation. It is sometimes written thus :: (§10.c).

e) V.6. w.5., ׃ indicates the end of the apodosis(vid.§10.c).

EXERCISE TWELFTH.

¶ 12.

Find instances of *Ribui* (§6) :

ܘܒܠܥܕܘ̈ܗܝ , ܚ̈ܝܐ , ܘܚ̈ܝܐ , ܕܒ̈ܢܝܢܫܐ ,

EXPLANATIONS.

a) Verse 3. word 4., ¨ over the word is an instance of Ribui indicating that the preposition has a plural suffix (§ 6.1.Rem.; §16.C).

b) V.4. w.2., here Ribui indicates that the noun over which it is placed is in the plural number though it is rendered as if it were in the singular. This word occurs only in the plural form (§44.Rem.6). The same is true in respect to v.4. w.4.

c) V.4.w.7., Ribui indicates simply the plural form of the noun as above.

EXERCISE THIRTEENTH.

¶ 13.

Read the *Syriac* :

Verse 1., Beríshíth aíthau vo mélethō vehū mélethō aíthau vō levoth alōho. valōhō aíthau vō hū mélethō.

V. 2., hono aïthau vo v^{e}rïshïth l^{e}voth alohō.

V. 3., kul bïdheh hh^{e}vō v^{e}vel^{e}odhau ophelō hh^{e}dhō hh^{e}vōth medhém dahhvō.

V. 4., béh hhaye hh^{e}vō. v^{e}hhaye aïthayhun nuh^{e}rō dhavnaynosho.

V. 5., v^{e}hu nuh^{e}rō v^{e}hheshuko manhar: v^{e}hheshuko lō adhr^{e}kéh❖

V. 6., hh^{e}vō varnosho dheshtadhar mén alohō ❖ sh^{e}méh yuhhanon.

V. 7., hono étho l^{e}soh^{e}dhutho dh^{e}nashedh al nuh^{e}rō. d^{e}kulnosh n^{e}haymen bïdheh.

V. 8., lō hu h^{e}vō nuh^{e}rō. élō dh^{e}nashédh al nuh^{e}rō.

V. 9., aïthau vō ger nuh^{e}rō dhashroro dh^{e}manhar l^{e}kulnosh dethō l^{e}ol^{e}mō.

V. 10., b^{e}ol^{e}mō h^{e}vō. v^{e}ol^{e}mō vïdheh h^{e}vō. v^{e}ol^{e}mō lō yadhéh.

EXPLANATIONS.

a) Verse 1. word 1., ܒ݂ is the first syllable, ܒ not making a syllable of itself. The ^{e} answers to the Sheva in Hebrew, and is pronounced like a very short *e*.

b) V. 1. w. 2., ܐ݂ is perhaps best pronounced like aï, though the *a* sound is scarcely perceivable. In ܘ݂ܐ, ܘ having a heterogeneous vowel, does not fully quiesce, still it so melts into the vowel that it can hardly be considered as a

movable consonant (vid ¶4.2.Rem.). ܢ is not sounded as it takes Linea occultans (§8) and the ܐ is otiant (§ 14. 2).

c) V.1. w.3, ܘܢ. ܢ is not sounded on account of Linea occultans, and ܘ becomes vocal by beginning a syllable.

d) V.1. w.10., ܐ is pronounced *ă*. Olaph so unites with the *a* sound that it is scarcely perceivable in pronunciation, though being at the beginning of a syllable it is a regular movable consonant. It is at the same time a guttural letter and must have the sound of the *Spiritus lenis* of the Greeks (vid. ¶1.2.Rem.).

e) V.1. w.11., ܐܘ. ◌ is pronounced broad and *long* as it has a quiescent (§13.1.Rem.).

f) V.3. w.1., ܟܠ is pronounced thus: *kŭl*, *u* taking the broad and short sound. The ◌ is short here as it has no quiescent (vid. §3. Rem. 3).

g) V.3.w.2., ܒܝܕܟ bïdhéh. ܐ quiesces in ◌, and ܐ is otiant. ܒ is a movable consonant though a guttural letter.

h) V.3.w.4., v^{e}vel^{e}ŏthău. ܠ must be sounded with a vocal Sheva (vid. ¶8.2). ◌ being preceded by a vowel is aspirated. ܐ as well as ܬ is otiant.

i) V.3. w.9., ܐܘܕ dahhvō. ܕ is movable and pronounced with the first syllable. ◌ has a broad and short sound.

j) V.4. w.5., ܐܬ thăy. ◌ is short and broad as it has no quiescent though ܐ so melts into the vowel that it can hardly be considered as a movable consonant (vid. ¶ 4. 2.Rem.).

k) V.6.w.1., ܐܘܗ hh^{e}vō. ܗ is pronounced with Sheva. ܘ is vocal and ܐ quiesces in ◌.

EXERCISE FOURTEENTH.

¶ 14.

Translate Literally :

Verse 1. In (the) beginning was (the) Word and he (or it the) Word was with God and God was he or it (the) Word.

2. This was in (the) beginning with God.

3. Every (thing) by (the) hand of him was; and without him also not anything was which was.

4. In him life (lit. lives) was, and life was (lit. lives were) (the) light of (the) sons of man.

5. And he (or it) light, into (the) darkness, shineth (lit. causing or permitting to shine §23.2.*a.b*), and (the) darkness did not comprehend it.

6. (There) was a son of man, who was sent from God, whose name (lit. the name of him) (was) John.

7. This (man) came for a witness, who shall (should) bear witness concerning (the) light, that every man might believe through (the) hand of him.

8. He was not (lit. not he was) (the) light; but (came for a witness) who might bear witness concerning (the) light.

9. For (that light) was (the) light of truth, which shineth upon every man, who cometh into (the) world.

10. (He) was in (the) world (lit. in the world was) and (the) world was by his hand and (the) world did not know him.

EXPLANATIONS:

a) Verse 1. word 1., ܒܪܫܝܬ. In translating this word, *the* is supplied. There is no distinct character in Syriac for the definite article. It was originally expressed by the noun in the emphatic state ; but this is by no means universal in laterSyriac. There are many cases, as in Hebrew, in which the definite and indefinite articles have no word nor character to represent them, and they must be supplied in translating (§45.1).

b) V.1. w.2 and 3., ܗ̰ܘܳܐ ܗ̰ܘܳܐ ܗ̰ܘܳܐ *was*. The substantive verb ܗ̰ܘܳܐ *to be*, in connection with the other substantive verb ܐܝܬ *to be*, (third person masculine ܗ̰ܘܳܐ ܐ̰ܝܬ) forms the imperfect tense, *was* (§38.1,2).

c) V.1. w.5., ܗ̰ܘ̰ ܗ̰ܘ. ܗ̰ܘ is a pronoun of the masculine gender. It is pleonastic and need not be rendered (§55). As the neuter gender in Syriac is included in the masculine and feminine ܗ̰ܘ might be considered either as neuter or masculine and may mean he or it (§43).

d) V.3. w.3., ܗ̰ܘܳܐ is rendered *was*, and is in the imperfect without ܗ̰ܘܳܐ ܐ̰ܝܬ (vid. §65.B.*a*).

e) V.3. w.7., ܗ̰ܘܳܐ is rendered *was*, same as last. The same is true in respect to ܗ̰ܘܳܐ ܠ̰ (v.3. w.9).

f) V.3. w.6., ܡ̰ܕ̰ and ܡ̰ܕ̰ ܠ̰ (v.3. w.8) should be taken together. The first means *any* and the second *something* or

thing. Taken together they should be rendered *any thing.*

g) V.4. w.2., ܢܦܫܐ is rendered *life.* The noun always takes the plural form though it usually takes a singular meaning and has sometimes a singular and sometimes a plural verb. Here it takes a verb singular and in v.4. w.4., a verb plural.

h) V.5. w.4., ܟܐܢܝܢ is a participle; but it is used instead of the present tense of the verb (§64.2.A. andRem.; also ¶ 18.5).

i) V.6. w.3., ܕܐܫܬܕܪ means (lit.) *is sent;* but with ܠܘܬ it forms the imperfect tense.

EXERCISE FIFTEENTH.

¶ 15.

Find the Changes of Consonants—Assimilated—Transposed—Dropped—Added—Exchanged (§12).

1. Find those which are changed by *assimilation:*

All of those letters which take Linea occultans, are in reality assimilated (vid. §12. and ¶9).

2. Find those which are changed by *transposition:*

ܐ ܕ

EXPLANATIONS.

a) Verse 6. word 3., ܕܐܫܬܕܪ is in the Ethpa. conjugation

and ܦ and ܠ are transposed, the appropriate place for ܠ being before ܦ (§12.2).

3. Find those Consonants which have been *dropped* :

ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ .

EXPLANATIONS.

a) Verse 1. word 4., ܡܶܠܬ݂ܳܐ is from ܡܠܐ, const. ܡܶܠܰܬ݂. ܐ is dropped.

b) V.3. w.2., ܒܳܪܝܶܗ. ܐ final is dropped to give place for the suffix.

c) V.3. w.7., ܗ݁ܘܳܬ݂. ܐ is dropped to form the feminine (§37 Table).

d) V.4. w.7., ܕܰܒܢܰܝܢܳܫܳܐ. ܐ is dropped before the second ܢ.

e) V.5. w.4., ܡܗܰܝܡܶܢ. ܐ is dropped after the preformative ܡ.

f) V.7. w.7., and v.9. w. 7., ܕܟ݁ܽܠܢܳܫ. ܐ is dropped before ܢ.

g) V.7. w.8., ܢܗܰܝܡܢܽܘܢ. ܐ is dropped before ܡ.

4. Find consonants which are *added* :

ܘܗܝ ܐ ܠܐ ܘܗܝ ܐ ܐ ܘ ܐ ܘܗܝ ܐ ܠܐ ܘ ܠܐ ܘܗܝ ܐ ܒ
ܘ ܐ ܕ ܐ ܗܘܢ ܐ ܐ ܘ ܐ ܗ ܕ ܬ ܐ ܘܗܝ ܘ ܗ ܐ ܒ ܐ ܒ
ܒ ܢܗܝ ܕ ܐ ܢ ܕ ܐ ܟ ܗ ܐ ܠ ܐ ܕ ܐ ܗ ܐ ܐ ܘ ܡ ܐ ܒ ܐ
ܒ ܐ ܘ ܐ ܒ ܐ ܟ ܕ ܟ ܡ ܕ ܐ ܕ ܐ ܘܗܝ ܐ ܐ ܢ ܕ ܐ ܗ ܐ
. ܗ ܐ ܘ ܗ ܐ

EXPLANATIONS.

a) Verse 1. word 1., ܒܪܺܫܺܝܬ݂. ܒ is added as a prefix.

b) V.1. w.2., ܐܬܝܗܒ. ܐ is prosthetic (§38.1). ܗܒ is a suffix.

c) V.1. w.4., ܐܟܬܒ. ܬ is added from the construct state and ܐ is added because the word is in the emphatic state.

d) V.1. w.10., ܐܡܠܟ. ܐ is added at the end to form the emphatic state (¶18.*g*).

e) V.2. w.1., ܒܡ. Perhaps ܐ should be considered as added here because ܒܡ seems to be a kind of emphatic state of ܡ, though we have omitted ܐ above as the word usually appears in the emphatic form.

f) V.3. w.6 ,ܐܢܫ. ܐ is added to form the feminine.

g)V.3. w.7., ܠܡܪ. ܠ is added to form the feminine.

h) V.4. w.2., ܐܫܬ. ܐ is added to form the emphatic state (¶18.*v*).

i) V.4. w.5., ܡܬܟܐ. ܡܬ is added in the course of inflection and ܐ at the beginning is prosthetic (§38).

k) V.4.w.6., ܐܒܬܐ. ܐ is added to form the emphatic state (¶18.*y*).

l) V.5. w.3., ܐܦܣܩܬ. ܐ is added to form the emphatic state.

m) V.5. w.4., ܢܫܟܚ. ܚ is a preformative occurring in the course of inflection.

n) V.5. w.7., ܐܬܢܙܐ. ܐ is added in the Aphel conjugation.

o) V.6. w.3., ܢܙܬܐ. ܬ and ܐ are added in the course of inflection (comp. ¶15.2.*a*).

p) V.7. w.4., ܢܬܫܙ. ܫ is a preformative.

q) V.7. w.8, ܢܬܩܛܠ. ܬ is added in the course of inflection.

r) V.8. w.6., ܢܬܩܛܠܘ. ܬ is added in the course of inflection.

s) V.9. w.9., ܟܬܒܐ. ܐ is added to form the emphatic state.

5. Find Consonants *exchanged* for each other :

There are no cases on page first. ܨ is often exchanged for ܬ before ܛ and *vice versa*. Other letters also exchange with each other (§12.4).

EXERCISE SIXTEENTH.

¶ 16.

Find the changes of vowels—thrown back—exchanged—transposed—dropped and added (§ 15).

1. Find those which are thrown back :

ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ ـ .

EXPLANATIONS:

a) Verse 1. word 2., ܐܬܩܛܠ. ـ is thrown back from ـ to ـ (§15.2.A.b; §13,1.3).

b) V.1. w.7., ܐܬܩܛܠ — same as above.

c) V.1. w.11., ܘܠܗܘܐ. ـܰ is thrown back from ܐ to ܘ.

d) V.3. w.2., ܒܐܝܗ. ـܶ is thrown back from ܐ to ܒ on account of the suffix.

e) V.5. w.4., ܡܢܗܪ. ܐ the characteristic of Aphel is dropped and its vowel ـܰ falls back upon the preformative of the participle ܡ (§23. 1).

f) V.6. w.3., ܕܐܬܦܠܓ. ـܳ is thrown back from ܐ to ܕ.

g) V.10. w.8., ܚܝܠܗ. ـܰ falls back from ܝ to ܚ (§36; ¶ 18.37), as the vowel ـܶ of the original form ܚܝܠ is dropped and a suffix appended (¶16.2. *e*, and 4.*l*; ¶18.37).

2. Find those which are *exchanged* :

ـܶ for ـܰ, ـܳ for ـܰ, ـܳ for ـܰ .

EXPLANATIONS:

a) Verse 3. word 2., ܒܐܝܗ is derived from ܐܝܕ. ـܰ is dropped and ـܶ added in the course of inflection and ـܶ is thrown back from ܐ to ܒ (¶16.1.*d*) the word here being in the suffix state. Some would prefer to say that ـܰ is changed into ـܶ, (¶16.4. *c* and 5. *d*).

b) V.4. w.7., ܕܒܢܝܢܫܐ. ـܶ is changed into ـܰ in the construct plural (§45.2.*a*; ¶18.1).

c) V.5. w.4., ܡܢܗܪ. In the second syllable, ـܳ is changed into ـܰ, as the third radical of the verb from which ܡܢܗܪ is derived, is Resh (§23.1).

d) V.7. w.8., ܢܗܘܣܡܝܢ is derived from ܐܣܡ. ـܳ is changed into ـܰ, and ـܰ in the last part, into ـܳ in passing from Peal to Aphel. But it is better to say that ـܳ is dropped

and —ܰ added in one case, and —ܰ dropped and —ܶ added in the other (¶16.4.h; 5.*r*).

e) V.10. w.8., ܡܶܢܰܗ is derived from ܡܰܢܺ, and —ܺ has the appearance of being changed into —ܰ on account of the suffix (§36.A.Rem.); but —ܺ is dropped and —ܰ thrown back upon ܡ (¶16.1.*g* and 4.*b*; ¶18.37).

3. Find those vowels, which are *transposed* :

—ܽ —ܽ —ܽ —ܽ —ܽ —ܽ .

EXPLANATIONS.

a) Verse 4. w.6., ܢܽܘܗܪܳܐ from ܢܗܽܘܪ or ܢܘܽܗܪ. —ܽ with ܘ is transposed in the emphatic state from the last to the first part of the word (vid.¶18.*y*).

The other cases are all similarly explained.

4. Find those vowels which are *dropped* :

—ܳ —ܰ —ܳ —ܰ —ܳ —ܰ —ܰ —ܳ —ܰ —ܺ —ܶ —ܶ —ܶ —ܰ —ܰ —ܳ —ܰ —ܰ —ܰ —ܰ
—ܰ —ܳ —ܰ —ܺ .

EXPLANATIONS.

a) Verse 1. word 2., ܐܰܠܳܗܽܘܢ has an additional syllable —ܳܗܽܘܢ; but the original vowel —ܺ is not dropped as ܢ quiesces in it making it immutable (vid.§15.3; §48.A).

b) V.1 w.4., ܫܡܰܝܳܐ is derived from ܫܡܳܝܳܐ, construct ܫܡܰܝ.
—ܳ is dropped to form the construct state and —ܰ of the construct state is dropped in the emphatic state because the ad-

ditional syllable ܐ is added (vid.§15.3; compare ¶16.5.*b*).

c) V.3. w.2., ܚܒܝܬ is derived from ܚܒ. — is dropped and from the emphatic state, — is dropped to give place to the suffix (compare ¶ 16.5.*d*).

d) V.3. w.6., ܚܒܐ is the feminine form of ܚܒ. — is dropped (vid. ¶16.5.*f*).

e) V.4. w.7., ܒܨܢܥܐ. — is dropped from the plural absolute of ܨܢܥ in passing into the construct state (vid. §15.3, and Rem.; ¶16.5.*i*; ¶18.1).

f) V.5. w.7., ܐܒܕܚ is Aphel of ܒܕܟ with a suffix pronoun. In taking the suffix,— of the verb is dropped and — of the suffix added (vid. ¶16.5.*m*; ¶18.7).

g) V.7. w.3., ܠܐܟܣܘܬܐ is in the feminine emphatic state, from the noun ܟܣܘ, and, in the course of inflection — is dropped (vid.¶16.5.*p*; ¶18.17).

h) V.7. w.8., ܬܬܡܟܝ is a verb from ܐܡܟ, and is in the Aphel conjugation. In the course of inflection, — in the first part of the word is dropped and — in the last part, and other vowels added (vid.¶16.5.*r*; ¶18.22).

i) V.9. w.5., ܗܘܝ is compounded of ܗ and ܗܘܝ. The latter is a noun in the emphatic state from ܗܝ. — falls away in taking an additional syllable (§15. 3) to form the emphatic state (vid. ¶ 16. 5. *s*; ¶ 18.32).

k) V.9.w.9., ܠܟܠܟܠ is compounded of ܠ and ܟܠܟܠ, emphatic state from ܟܠܟܠ. — is dropped in forming the emphatic state (§15.3) as an additional syllable is received (¶ 16.5.*t*; ¶18.36).

l) V.10 w.8., ܬܒܕ is a verb with a suffix, derived from

ܥܰܡܶܟ. In taking the suffix, ـܶ is dropped and ـܰ falls back upon the first radical (§36; ¶18. 37).

5. Find those vowels which are *added* :

ـܰ ـܳ ـܳ ـܰ ـܰ ـܳ ـܳ ـܰ ـܶ ـܺ ـܰ ـܳ ـܰ ـܺ ـܰ ـܽ ـܳ ـܰ ـܰ ـܳ

ـܳ ـܰ ـܳ ـܰ ـܺ ـܳ ـܺ ـܰ ـܺ ـܳ ـܽ ـܳ ـܰ ـܳ ـܰ ـܺ ـܶ ـܺ ـܳ ـܰ

ـܳ ـܰ ـܳ ـܰ ـܳ ـܳ ـܳ ـܶ ـܺ ـܳ ـܺ

EXPLANATIONS.

a) Verse 1. word 2., ܐܶܬ݂ܓܰܠܝܳܘܗܝ. ـܰ is added in the course of inflection as a part of the sufformative of the verb.

b) V.1. w.4., ܡܰܠܟܽܘܬ݂ܳܐ is in the emphatic state from the construct state ܡܰܠܟܽܘܬ݂. ـܰ is dropped and ـܳ added (compare ¶ 16.4.*b* ; ¶18. *d*).

c) V.1. w.10., ܐܰܠܳܗܳܐ is in the emphatic state, but as it always appears in this state it is perhaps better not to place ـܳ (at the end of the word) among the vowels added.

d) V.3. w.2., ܒܶܐܕ݂ܢܰܘܗܝ is derived from ܐܶܕ݂ܰܢ. ـܰ is dropped and a new vowel, ـܶ, added. Then from the emphatic state ܐܶܕ݂ܢܳܐ, ـܳ is dropped to give place to the suffix with which ـܺ is added (vid. § 46. 1. *a* ; compare ¶ 16. 4. *c* ; ¶ 18. *m*).

e) V. 3. w. 4., ܘܰܡܠܰܟ̈ܘܗܝ is from ܡܰܠܰܟ. ـܰ is added with the suffix.

f) V.3. w.6., ܚܰܝܳܐ is the feminine form for ܚܰܝ. ـܰ is dropped and ـܳ added.

g) V.3. w.9., ܕܗܘܐ. — is assumed over ܕ to aid in the pronunciation (vid.¶18.*t*).

h) V.4. w.6., ܢܘܗܪܐ is derived from ܢܗܪ or ܢܘܗܪ. — is added in the emphatic state (vid.¶18.*y*).

i) V.4. w.7., ܕܒܢܝܢܫܐ. — at the beginning of the word is assumed (vid.§15.4.*b*). The remainder of the word is compounded of ܒܢܝ and ܐܢܫܐ. The former is in the construct plural, and, in passing from the absolute to the construct plural, — is dopped and — added (vid. §15.3 and 4; ¶16. 4. *e*; ¶ 18.1).

k) V.5. w.3., ܒܫܘܩܐ. This is from ܫܘܩ though the emphatic state is the more usual form. — is added.

l) V.5. w.4., ܡܢܗܪ. This is a participle active, Aphel, from ܢܗܪ. The first — is assumed, forming a part of the preformative (vid.¶18.5).

m) V.5. w.7., ܐܕܪܟܗ is a verb in the Aphel conjugation from ܕܪܟ. — is assumed in the preformative. — is also assumed with the suffix (vid.¶16.4.*f*; ¶18.7).

n) V.6. w.2., ܒܪܢܫܐ is in the emphatic state and — is added (vid.¶18.9).

o) V.6. w.3., ܕܐܬܦܪܕ is compounded of ܕ and the verb ܐܬܦܪܕ, Ethpaal from ܦܪܕ. — is added as a part of the preformative. The first — is assumed in the course of inflection in Ethpaal.

p) V.7. w.3., ܠܣܗܕܘܬܐ is in the feminine emphatic state from ܣܗܕ. In the course of inflection — and — are added and — is dropped (vid.¶16.4.*g*; ¶18 17).

q) V.7. w.4., ܕܢܣܗܕ is compounded of the relative ܕ and

the verb ܢܰܗܘܶܕ, Aphel of ܗܘܰܕ. — is assumed in Aphel in the course of inflection (vid. §18.18).

r) V.7.w.8., ܢܰܗܦܶܟ is a verb in the Aphel conjugation from ܐܰܦܶܟ. In the course of inflection, — in the first part of the word is dropped and — added, and in the latter part of the word, — is dropped and — added (¶16.4. *h*; ¶18. 22).

s) V.9. w.5., ܕܦܪ̈ܘܐ is compounded of ܕ and ܦܪ̈ܘܐ. The latter is a noun in the emphatic state from ܦܶܪ or ܦܪܽܘ. If considered as derived from the former, — is dropped on account of the additional syllable (§15.3), and, in consequence, ܕܦ having no vowels, ܕ takes the new vowel — (§15. 4. *b*). — is also added to form the emphatic state (vid. ¶ 16.4. *i*; ¶18.32).

t) V.9. w.9., ܠܡܠܠܘܬܐ is compounded of ܠ and ܡܠܠܘܬܐ, emphatic state from ܡܠܠܘ. — is dropped in forming the emphatic state as a syllable is added (§15.3), and — is assumed (vid.¶16.4.*k*; ¶18.36).

EXERCISE SEVENTEENTH.

¶ 17.

Find the Suffixes and Prefixes, Sufformatives and Preformatives (§16; §36; §46).

1. Find the *Prefixes* :

ܒ ܘ ܘ ܒ ܒ ܘ ܕ ܒ ܘ ܕ ܘ ܒ ܘ ܕ ܠ ܕ ܕ ܒ ܕ ܕ ܕ

ܠ ܕ݁ ܠ ܒ ܘ ܒ ܘ .

EXPLANATIONS.

a) Verse 1. word 1., ܒ is a prefix preposition.

b) V.3. w.2., ܒ is a prefix preposition with the vowel thrown back upon it.

c) V.3. w.9., ܕܶ. ܕ is a relative pronoun prefixed to the verb, and, two vowelless consonants occurring together, ◌ܶ is assumed to aid in pronunciation. The other instances need no explanation.

2. Find the *Suffixes* :

ܗܿ ܝ̈ܗܘܢ ܗܿ ܗܿ ܗܿ ܗܿ ܗܿ ܗܿ .

EXPLANATIONS:

a) Verse 3. word 2., ܗܿ is a suffix pronoun with its union vowel.

b) V.3. w.4., ܝ̈ܗܘܢ, is a suffix pronoun added to a preposition, though the same form when attached to ܐܝܬ is a sufformative.

Rem.—We use the terms sufformative and preformative to indicate those letters which are suffixed or prefixed to words as necessary appendages in order to form particular conjugations, tenses, moods, persons, numbers, genders or states, according to the course of inflection. Such are mere formative letters and properly constitute a part of the word to which they are attached, while suffixes and prefixes are appendages which have more distinct significations of themselves, and do not necessarily compose a part of the word to which they are attached.

3. Find the *Preformatives* :

ܢܟ ܐ ܐܬ ܢ ܢܫ ܢ ܢܟ .

EXPLANATIONS.

a) Verse 1. word 2., ܐ is, strictly speaking, a preformative, but the letter seems to constitute a part of the word through all of its changes and does not so properly come under this head as it does under "consonants added" (¶15.4.*b*).

b) V.5. w.4., ܢܟ is a preformative added in the course of inflection.

c) V.5. w.7., ܐ is a preformative added in the Aphel conjugation.

d) V.6. w.3., ܐܬ are preformative letters added in the Ethpaal conjugation.

e) V.7. w.8., ܢܫ is a preformative added in the Aphel future.

4. Find the *Sufformatives* :

ܐܬܝ ܐܐ ܐܐ ܐܬܝ ܐܬܝ ܐܐ ܐܬܝ ܐ ܙ ܐܫܝ ܐ
ܐ ܐ ܐ ܐ ܐܬܝ ܐ ܐ ܐ ܐ ܐ .

EXPLANATIONS:

a) Verse 1. word 2., ܐܬܝ is a sufformative as it forms, according to the inflection, the third person singular masculine preterite, though it is in reality a noun suffix attached to the original noun ܐܝܬ *being*.

b) V.1. w.4., ܐܐ is the sufformative ending of the emphatic state, or rather ܐ is the ending of the emphatic state

and ܐ of the construct from which the emphatic is formed.

c) V.3. w.6., ܐ is the emphatic ending.

d) V.3. w.7., ܠ takes the place of ܐ and is a formative letter in constituting the feminine gender.

e) V.4. w.5., ܝܬܘܢ is a sufformative found in the course of inflection.

f) V.4. w.7., ܐ is the ending of the emphatic state.

g) V.6. w.2., ܐ is an emphatic ending.

EXERCISE EIGHTEENTH.

¶ 18.

Parse :

a) Verse 1. word 1., ܒܪܫܝܬ is compounded of the preposition ܒ *in* and the noun ܪܫܝܬ *beginning*. ܒ is a preposition governing ܪܫܝܬ in the ablative case (§ 75.5 ; §52 ; § 84). ܪܫܝܬ is a denominative noun (§41) from the root ܪܫ *principal, chief, head* (Hebrew רֹאשׁ Chaldee רֵאשׁ)—formed by adding to its root the formative letters ܝܬ (§39.2). The vowel ◌ is added and aids to form the syllable ܬ (§15.4; §13.3). ܪܫܝܬ is of the first declension as its vowels are immutable (§48. A) though it is somewhat irregular in its inflection (see its plural)—third person, singular number(§44).

ܪܫܝܬ, plural ܪ̈ܫܝܬܐ. The two points over ܪ in the plural compose Ribui. The point belonging to ܪ still belongs to ܪ and at the same time is part of Ribui (§6.2.Rem.)—feminine gender as it is the same as in Hebrew and is transferred from that language (§43.2.Rem.2). It ends also in ܬܐ a feminine termination in the emphatic state, ܐ being the regular emphatic termination (vid. last reference and § 45.3.*b*). In the absolute state the form is ܪܫܝܬ, emphatic ܪܫܝܬܐ (§ 45)—in the ablative case after the preposition ܒ and governed by it (§75.5).

b) V.1. w.2., ܐܝܬܘܗܝ is an auxiliary verb from ܐܝܬ *to be* (vid.Lexicon). ܐܝܬ is formed from the noun ܝܬ *being*, with a prosthetic ܐ. ܐܝܬܘܗܝ is irregular—takes the noun suffix ܘܗܝ, as it is derived from a noun, though that suffix is here to be considered as a sufformative (¶ 17.4. *a*; ¶ 17.2. Rem.)—neuter (§ 66.2 ; §19)—singular number (§38.1.Paradigm)—third person (§38. 1. Paradigm)—masculine gender (vid.last reference)—indicative mood(§65.1 ; compare (§18.4) —preterite imperfect tense,as ܗܘܐ immediately follows(§18.4. Rem.; §38.2;§68.A). Inflect to the person where it is found. First person common gender ܐܝܬܝ (*I am*), second masculine ܐܝܬܝܟ (*thou art*), second feminine ܐܝܬܝܟܝ (*thou art*), third masculine ܐܝܬܘܗܝ (*he is*) (vid.§38.1.Inflection). It agrees with its nominative ܡܠܬܐ, though of a different gender (80. B.2).

c) V.1. w.3., ܗܘܐ is a substantive verb signifying *to be* (§38.1)—a ܠܐ verb (§38. 1)—irregular (§32)—neuter (§ 19)—third person—singular number. When used with another verb it has the effect of Vau conversive in Hebrew § 38. 1)

—masculine gender and used here merely as a helping verb to the preceding, in forming the imperfect tense(§38.2).

d) V.1. w.4., ܡܠܬܐ *word* is a substantive noun, derived from ܡܠܠ *to speak*, forming in the absolute state ܡܠܬ (vid. § 39. 2. *b*. third example), construct state ܡܠܬ, emphatic ܡܠܬܐ—first declension (§45.feminines A; §48.B. feminines; ¶ 6. 4. *c*). Decline. Singular (vid.above)—plural absolute, ܡܠܬܝ, construct ܡܠܬܝ, emphatic ܡܠܬܝܐ (§ 45. 3)—third person singular—feminine—emphatic state—nominative case to ܐܝܬ ܒܗ ܐܠܗܐ (§80.B.2).

e) V.1. w.5., ܗܘ is compounded of the conjunction ܘ and the pronoun ܗܘ. ܘ is a copulative conjunction (§53. 1)—a prefix (§53. 1. Rem.). It connects the two nouns. ܗܘ may be translated by *he* or *it*, as the neuter gender in Syriac is included in the masculine and feminine (¶ 14. *c*; § 43)—a personal pronoun separate (§16)—third person singular. It is pleonastic and need not be rendered in translating (§55). For explanations of the next three words vid. *supra*.

f) V.1. w.9., ܥܡ *with*, a preposition governing ܐܠܗܐ (§52 ; §84).

g) V.1. w.10., ܐܠܗܐ *God*—taken from the Hebrew אֱלֹהִים and that probably derived from אֵל *God*. אֱלֹהִים is a denominative noun taking the Syriac emphatic termination. ܐ is the ending of a large number of Syriac nouns, sometimes indicating the feminine and sometimes the emphatic state (§43.2; §45.3). Some nouns always appear in the emphatic or suffix state (§ 45.1.Rem.). ܐܠܗܐ has the form of

the emphatic state. It is a substantive noun and may be declined like ܐܰܒ݂ (Decl. 1. §45.masculines A)—third person singular–masculine–emphatic state—ablative case and governed by ܠܰ (§75.5).

h) V.1. w.11., ܘܰܐܠܳܗ݂ܳ *and*, is a prefix conjunction continuing the sense. ܐܠܳܗ݂ *God*, is in the nominative to ܗܘ ܕܒ݂ܪܐ (§80). For further explanations vid. *supra*.

i) V.1. w.14., ܗ݂ܘ is a pleonastic pronoun (vid. *supra*).

j) V.1. w.15., ܡܶܠܬ݂ܳܐ *word*, is in the nominative after ܗܘ ܕܒ݂ܪܐ (§80; ¶18.*b*).

k) V.2. w.1., ܗ݂ܳܢ *this, same.* It has the form of the emphatic state though it should be considered as one of the original forms of the word. The forms are ܗ݂ܳ and ܗ݂ܳܢ (§17)—a demonstrative pronoun—singular–masculine–nominative case to ܗܘ ܕܒ݂ܪܐ (§80)—used as a noun. Decline it (vid.§17).

l) V.3. w.1., ܟܽܠ *all, every, each,* (§58.B.2.*a*,*b*)—a pronoun used as an adjective (§58.B.2.*b*) the noun *thing* to which it belongs being implied—declined according to decl. 1. of nouns—third person–masculine–absolute state. The implied noun would be in the nominative to ܗ݂ܘ; or ܟܽܠ itself might be considered as a collective noun and in the nominative to ܗ݂ܘ (§80.A.1 and Rem.).

m) V.3. w.2., ܒ݂ܝܕ݂ܳܗ *by the hand of him* or *by his hand* ܒ is a prefix preposition governing ܝܕ݂ܳ. The whole word is compounded of the preposition ܒ *by*, the noun ܝܕ݂ emphatic ܝܕ݂ܳ *hand*, and the suffix ܗ *of him* or *his*. ܝܕ݂ is a derivative noun (§39), from ܝܕ݂ and takes a suffix (Hebrew יָד

Chaldee דִּ)–2nd.declension–singular. Absolute and constr. ܒ, emphatic ܒܐ, plural absolute ܒ̈ܝ̈ܢ, construct ܒ̈ܝ̈, emphatic ܒ̈ܝ̈ܢܐ—third singular masculine (§45. masculines B)—ablative case and governed by ܡ (§75.5). ܗ is a suffix pronoun attached to the emphatic state and ܐ falls away (§46.1. *a*)–third singular masculine (§16. Table)—genitive case (§54. B.2) and governed by ܒ̈ (§16 ; §16.B; §74).

n) V.3.w.3., ܗܘܐ *to be* is here rendered *was*, the imperfect being sometimes thus formed (§65). It agrees with ܠܐ (¶14.*d*).

o) V.3. w.4., ܘܡܢܗ̈ *and without him*—compounded of the conjunction ܘ, the preposition ܡܢ, and the suffix pronoun ܗ̈. ܘ *and*, is a conjunction as above. ܡܢ *without* is a preposition with a suffix. It governs its suffix ܗ̈. ܗ̈ *him*, is a noun suffix – plural (§16.Table)—third singular masculine—ablative case and governed by ܡܢ (§75.5).

p) V.3. w.5., ܠܐ ܐܦ *also not, neither*—compounded of ܠܐ *not*, and ܐܦ *also*. ܐܦ is a conjunction(§53.2.*a*) and continues the sense. ܠܐ *not* is an adverb and qualifies ܗܘܬ.

q) V.3. w.6., ܚܕ *one, any one, a certain one, certain, any* ; from ܚ, is a pronoun (§58.10.*a* and *b*) or a numerical adjective (§50.2). Here it has the sense of an indefinite pronoun —singular feminine and belongs like an adjective to the noun ܟܢܝܫܬܐ (§58.10.*a*).

r) V.3.w.7., ܗܘܬ *to be* from ܗܘܐ. ܐ is changed into ܗ to form the feminine (§19.Table). Imperfect and parsed like ܗܘܐ (vid. *n. supra*)

s) V.3. w.8., ܡܶܕܶܡ *any thing*, has a similar meaning to that of ܚܕܳܐ above; but has more the sense of a noun. It is sometimes used in the same manner as ܚܕܳܐ (§58.10.*b*). It is used here as a noun meaning *thing*, and ܚܕܳܐ belongs to it, as the pause between ܗܘܳܐ and ܡܶܕܶܡ is one of minor importance (¶ 11.*c*; § 10)–third singular feminine–absolute state–nominative case to ܗܘܳܬ (§80).

t) V.3. w.9., ܕܗܘܳܐ *which was*—compounded of ܗܘܳܐ and ܕ. ܕ *which* is a relative pronoun (§ 17.2)—is in the third singular—nominative to ܗܘܳܐ.

u) V.4. w.1., ܒܶܗ *in him*, compounded of ܒ *in* and ܗ *him*. ܒ is a preposition, governing the ablative (§75.5); ܗ is a suffix pronoun (§ 16.Table; § 52.Table)–third person singular—in the ablative case and governed by ܒ (§ 75.5. compare §54.B.1).

v) V.4. w.2., ܚܰܝܶܐ *life*, is a verbal noun(concrete)(§40TableA). It occurs always in the plural form(§44.Rem.6),generally with a singular signification (vid.Lexicon; §80.2)–derived from ܚܝܳܐ *to live*–appears in the emphatic form,like other plural forms mentioned(§44.Rem.6 and§45.Rem.)though this is its usual form. It is an anomalous noun having no regular declension–third person plural masculine(§45.Rem.)–nominative case to ܗܘܳܐ (§80.2.*b*).

w) V.4. w.4., ܘܚܰܝܶܐ *and life*—compounded of the conjunction ܘ *and*, and ܚܰܝܶܐ *life*. This is parsed like the same word above, only it is in the nominative to a plural verb (§80. 2. *a*).

x) V.4. w.5., ܗܘܘ֗ *was*, literally *were* -- third person plural masculine, and agrees with ܒܢ֗ in gender and number (§80.2.*a*; vid.also *c*. and *d*. *supra*).

y) V.4. w.6., ܢܗܝܪܐ *light*, is a verbal noun from ܢܗܪ *to shine*—an infinitive form in the emphatic state like ܩܛܠܐ from ܩܛܠ (§ 40.Table, II. A. *a*). Infinitive absolute ܢܗܪ, ܢܗܘܪ or ܢܗܘܪ, emphatic state ܢܗܪܐ, ܢܗܘܪܐ, ܢܗܝܪܐ. The ܝ which appears in the infinitive is here dropped (compare §39.2.*b*.and §40), though the emphatic form is the one in which it usually appears–declensionIV.(§45.masculines,D)–third person singular–masculine–emphatic state, and in the nominative case after ܗܘܘ֗, but used as the construct before ܕ of the next word (§74.2.*a*).

1) V.4. w.7., ܕܒܢܝ ܐܢܫ *of the sons of men*, a composite noun (§41.1)–compounded of ܕ, ܒܢ֗ and ܐܢܫ. ܕ *of*, is a sign of the genitive case, which follows (§74.3). ܒܢ֗ *sons*, is from ܒܪ *son*, primitive—anomalous. Singular absolute ܒܪ, construct ܒܪ, emphatic ܒܪܐ, plural absolute ܒܢ֗ܝ, construct ܒܢ֗, emphatic ܒܢ֗ܝܐ (§49.masculines)–third person plural–masculine–construct state(in form and because the next noun is in the genitive)–genitive case, though in the construct state, as sometimes occurs in Hebrew (vid. Stuart's Hebrew Grammar, §434. *b*), governed by ܕ (§74). ܐܢܫ *man*, is from ܐܢܫ, the ܐ being dropped (§12.3.*a*)–derived from theHebrew word אִישׁ *man* (Chaldee אֱנָשׁ)–a primitive noun–declension 1, but somewhat irregular (vid. Lexicon)—third person singular as it has not Ribui, though it has the same form which appears in the plural–masculine emphatic state abso-

lute and construct ܐܢܐ, emphatic ܐܢܐܐ, absolute plural ܐܢܐ̈ or ܐܢܐ̈ܐ–genitive case and governed by the preceding noun ܒܢ (§74).

2) V.5. w.1., ܒܢܝ (vid.*supra e*).

3) V.5. w.2., ܢܗܝܪܐ *light*,is in the nominative absolute, with the participle ܡܫܪܝ(§76.1). For farther explanation of the word vid. *y* above.

4) V.5. w.3., ܒܚܫܘܟܐ *in(the)darkness*,is compounded of the preposition ܒ *in*, and ܚܫܘܟܐ *darkness*. ܚܫܘܟܐ is a substantive noun (the Hebrew form is חֹשֶׁךְ, a verbal noun)—declension fourth (§ 45. masculines D)—third person singular masculine–emphatic state–ablative case and governed by ܒ (§ 75.5).

5) V.5. w.4., ܡܫܪܝ *permitting to shine*–a participle from the irregular ܫܪܐ,active intransitive verb (§20.2) ܫܪܐ *to shine* (33) –in the Aphel conjugation (§ 19 Table; § 19.B.4; § 23.1)–an active participle (§19.B.4; §23.1). It is used here for the third person singular of the present tense(§64.2.A.Rem.) and rendered the same as though it were a verb (vid. Trans. ¶14)third person singular. Conjugate to the place where it is found. Preter. Peal ܫܪܐ, preter. Ethpeel ܐܫܬܪܝ (§ 19.Table II, and §21.1), preterite Pael ܫܪܐ (§19.Table II, and §22.1), preterite Ethpaal ܐܫܬܪܝ (§ 19. Table II, § 22. 1 and Rem.), preterite Aphel ܐܫܪܐ (§19. Table II; §23.1), future Aphel ܢܫܪܐ (§19. Table II; §19.B.2,5; §23.1), imperative Aphel ܫܪܐ (§ 19. Table II; § 19. B. 1; § 23.1), infinitive Aphel ܡܫܪܝܐ (§19.Table II; §19.B.3 and 9; §23.1)participle active

Aphel ܐܰܫܟܚ (§19.Table II; §19.B.4; §23.1). It is found in the Aphel conjugation–active participle—masculine gender, and belongs to ܢܗܪܐ (§ 64. 1. A), or is absolute with it.

6) V.5. w.5., ܘܒܣܬܐ *and the darkness.* ܘ is a conjunction as above, and ܣܬܐ is in the nominative case to ܫܟܚ. For farther explanations see 4. *supra.*

7) V.5. w.7., ܫܟܚ *comprehended it*, is an irregular active intransitive verb, composed of ܐܬܐ and ܗ. Irregular–active voice–intransitive (§19.Table I)–indicative (§65.1.B.b) –Aphel preterite. The usual form is ܐܬܐ. When the suffix is appended, the final vowel of the verb is dropped (§15.3) and the last consonant forms a syllable with the suffix ܗ. It is in the 3rd.person masc.; Peal ܐܬܐ, Ethpeel ܐܬܬܐ, Pael ܐܬܐ, Ethpaal ܐܬܬܐ, Aphel ܐܐܬܐ, and agrees with its nominative ܣܬܐ. The suffix ܗ is a personal pronoun—third masculine singular–accusative case (§54.B.1) and governed by ܐܐܬܐ.

8) V.6. w.1., ܗܘܐ *was*, is a Lomadh Olaph verb—Peal—active voice–3d. singular–masculine–indicative mood–present tense (32.1) and agrees with ܒܪܢܫܐ (vid. ¶18.*c*).

9) V.6. w.2., ܒܪܢܫܐ *son of man*, is a composite noun (§42. 1) compounded of ܒܪ *son* and ܐܢܫ *man.* ܒܪ is a primitive noun—anomalous—singular, construct (vid. paradigm §49. masculines)—third person masculine — nominative case to ܗܘܐ. ܢܫܐ *man*, is a noun derived from ܐܢܫ *man*—primitive—declension first–third person singular masculine–emphatic state–in the genitive case and governed by ܒܪ (§74; ¶18 1).

10) V.6 w.3., ܕܐܫܬܕܪ *who was sent*, is compounded of ܕ *who*, and ܐܫܬܕܪ *was sent*. ܕ is a relative pronoun–third singular masculine, a prefix, and in the nominative case to ܐܫܬܕܪ (§17. 2; §56). ܐܫܬܕܪ is a verb in the Ethpaal conjugation—passive voice—regular—third singular masculine—indicative mood—preterit imperfect tense (§60.4), and agrees with its nominative ܕ. Peal ܫܕܪ, Ethpeel ܐܫܬܕܪ, Pael ܫܕܕ, Ethpaal ܐܫܬܕܕ. In Ethpaal and the other passive conjugations ܬ is transposed (vid.¶15.2.*a*).

11) V.6. w.4., ܡܢ *from, of*, is a preposition and governs the ablative case (§75.5).

12) V.6.w.5., ܐܠܗܐ *God*, a noun—declension first—third singular masculine—emphatic state—ablative case, and governed by ܡܢ (§75.5; ¶18.*g*).

13) V.6. w.6., ܫܡܗ *his name*, compounded of ܫܡ *name* and ܗ–*his*. ܫܡ is a noun from ܫܘܡ—anomalous—third singular masculine. Absolute and constr. singular ܫܡ, emphatic ܫܡܐ—suffix state ܫܡܗ (vid. paradigm, § 49. masculines). ◌̈ of the absolute state falls away in the emphatic state, and from the emphatic is formed the suffix state by dropping ܐ and adding ܗ—(§46.1.*a*)—nominative case to ܗܘܐ ܕܗܘܬ was (implied). In reference to ܗܘܐ ܕܗܘܬ (vid.¶18. *b* and *c*). ܗ *his*, is a suffix pronoun, third singular masculine (§16.Table)–genitive case (§54.B. 2) and governed by ܫܡ (§16; §16.B; §74).

14) V.6. w.7., ܝܘܚܢܢ *John*, a noun proper–anomalous–third singular masculine, absolute state–nominative case after ܗܘܐ ܕܗܘܬ.

15) V. 7. w. 1., ܗܳܢ *same, this*—a demonstrative pronoun, singular, masc. nominative case to ܐܰܬܳܐ (vid. ¶18. *k*).

16) V. 7. w. 2., ܐܰܬܳܐ *came*—Lomath Olaph (ܐ)—active voice–Peal conjugation–pret. imperfect–3d pers. singular, masc. indicative mood and agrees with ܗܳܢ (§27 Tab.; §32).

17) V. 7. w. 3., ܠܰܥܰܕܽܘܬܳܐ *for a witness*—compounded of ܠ *for*, and ܥܰܕܽܘܬܳܐ *witness*. ܥܰܕܽܘܬܳܐ is a noun derived from the verb ܥܕܰ *to witness*. The form ܥܕܳܐ appears as a noun of the 2d declension. Absolute and construct ܥܕܳܐ, emph. ܥܕܽܘܬܳܐ (§45. masculines B). The feminine absolute has the same form as the emphatic masc. viz. ܥܕܽܘܬܳܐ. In many nouns ܥ is inserted before the final ܬ in the feminine ; ܘ with ܥ is also sometimes inserted (§45. 3 and Rem. 3) as in this word. It has the form here of the emph. feminine. That indeed seems to be the usual form in which the word appears—3d pers. singular, dative case and governed by ܠ (§75. 1).

18) V. 7. w. 4., ܕܰܐܝܬܝ *who shall (should) bear witness*—compounded of ܕ *who*, and ܐܝܬܝ *shall (should) bear witness*, or *cause to bear witness* (§23. 2. *a*) ܐܝܬܝ is a verb from ܝܬܰܒ *to beget, to bear witness*–Aph. conjugation–active voice–regular (§26)–intransitive. 3d sing. Peal ܝܬܰܒ, Ethpe. ܐܬܝܬܰܒ, Pa. ܝܰܬܒ, Ethpa. ܐܬܰܬܒ, Aph. pret. ܐܰܝܬܒ, Aph. fut. ܢܗܘܐ–fut. tense, masc. gender. In the fut. Aph. 3d. masc. usually we find ◌ in the last syllable ; but sometimes as here we have ◌ (§23.2, where are examples, with ◌ in the last syllable. Compare §19, Tables I and II). The future tense is here used in the sense of the subjunctive mood imperfect tense (§61. 3. A. b) and agrees with its nominative ܕ . ܕ is a relative pronoun–3d

pers. singular, masculine–a prefix–nominative case to ܐܬܝ (¶ 18. *t*).

19) V. 7. w. 5., ܠ *to, against, on account of, of*–preposition governing ܢܗܝܪܐ.

20) V. 7. w. 6., ܢܗܝܪܐ *light*–verbal noun from ܢܗܪ *to shine*–declension fourth, 3d pers. singular, masculine, emphatic state, ablative case and governed by ܠ (¶18. y).

21) V. 7. w. 7., ܕܟܠ–compounded of ܕ *that*, ܟܠ *all, every*, and ܐܢܫ *man*–ܕ is a conjunction (§85. 3 & 4, *d*)–prefix connecting ܐܬܝ and ܢܗܦܟ. ܟܠ *every, all*, is a pronoun, but here used as an adjective (§58. B. 2. *b*. *a*) and belongs to ܐܢܫ. For declension, etc. vid. ¶18. *l*. ܐܢܫ *man* is a noun from ܐܢܐ—declension first, but is somewhat irregular–3d pers. singular, masc. absolute state, nom. case to ܢܗܦܟ. For further explanations, vid. ¶ 18. 1.

22) V. 7. w. 8., ܢܗܦܟ *might believe*–a verb doubly irregular, ܐ and ܝ, and is placed among the defective verbs (§35. 2. *c*). In the Aph. conjugation. Pe. ܐܡܝ, Aph. ܐܗܡܝ, future Aph. ܢܗܡܝ–active voice–intransitive–3d pers. singular masc.–future tense and used in the sense of the subjunctive mood, imperfect tense, and agrees with its nominative ܐܢܫ (comp. ¶18. 18).

23) V. 7. w. 9., ܒܝܕ ܗܘ *through* or *by the hand of him*. For parsing, vid. ¶ 18. *m*., where the same expression occurs.

24) V. 8. w. 1., ܠܐ *not*, is an adverb and qualifies ܗܘܐ.

25) V. 8. w. 2., ܗܘ *he*, is a personal pronoun separate–3d pers. singular masc. and nominative case to ܗܘܐ (comp. ¶18. *e*).

26) V. 8. w. 3., ܗܘܐ *was*–an irregular verb agreeing with ܗܘ for its nominative (vid. ¶18. *n*).

27) V. 8. w. 4., ܢܘܗܪܐ *light*–a noun and nominative case after ܗܘܐ (vid. ¶18. *y*).

28) V. 8. w. 5., ܐܠܐ *but*–a conjunction, a contraction of ܠܐ *not*, and ܐ *if*; it continues the sense. Following this and preceding the next word, there is something implied; after ܐܠܐ supply ܐܬܐ ܠܣܗܕܘܬܐ *came for a witness*, the same which is expressed in verse 7. For the remaining three words of this verse, vid. ¶18. 18, 19, 20.

29) V. 9. w. 1 and 2., ܗܘܐ ܗܘܬ ܐܝܬ *was*–a verb and agrees with ܢܘܗܪܐ understood, ܗܘ ܢܘܗܪܐ ܕܟܢܐ *that light*, being implied. For parsing this verb fully, vid. ¶18. *b*. & *c*.

30) V. 9. w. 3., ܕ *for*, is a conjunction continuing the sense.

31) V. 9. w. 4., ܢܘܗܪܐ *light*–a noun–nominative case after ܗܘܐ ܗܘܬ ܐܝܬ (vid. ¶18. *y*).

32) V. 9. w. 5., ܕܫܪܪܐ *of truth*–compounded of ܕ *of*, and ܫܪܪܐ *truth*. ܫܪܪܐ is a noun derived from the verb ܫܪܪ *to be convinced*–declension first (vid. §48. A. decl. 1. Rem.)–singular. Construct and absolute, ܫܪ or ܫܪܪ, emphatic ܫܪܪܐ forming the emphatic state, from ܫܪ. ـ falls away on account of the addition at the end (§15. 3), then ـܪܕ presenting two vowelless consonants, ܕ takes the new vowel ـ (§15. 4. *b*)–3d pers. singular, masc.–genitive case after ܕ (§74. 2. *a*). The expression ܢܘܗܪܐ ܕܫܪܪܐ is an instance in which the abstract noun ܫܪܪܐ has the sense of an adjective, and the phrase is properly rendered *the true light*.

33) V. 9. w. 6., ܕܡܫܟܚ *which shineth*, or *having shone*–compounded of ܡܫܟܚ *shineth*, or *having shone*, and ܕ *which*. ܡܫܟܚ is an Aph. participle from ܫܟܚ, absolute

with ܕ (¶18. 5). ܕ *which*, is a relative pronoun, nominative absolute with ܕܝܢ (§76. 1; ¶18. 3).

34) V. 9. w. 7., ܥܠ ܟܠ ܐܢܫ *upon every man*, compounded of ܥܠ *upon*, ܟܠ *every* and ܐܢܫ *man*. ܥܠ is a preposition governing the accusative or dative. ܟܠ is a pronoun used adjectively and belongs to ܐܢܫ (vid. 18. *l*). ܐܢܫ is a noun in the accusative and governed by ܥܠ (¶18. 1, 9, 21).

35) V. 9. w. 8., ܕܐܬܐ *who comes*, composed of ܕ *who*, and ܐܬܐ *comes*. ܐܬܐ is a verb–Peal conjugation, present tense, and agrees with its nominative ܕ (¶18. 16).

36) V. 9. w. 9., ܠܥܠܡܐ *into the world*–compounded of ܠ *into*, and ܥܠܡܐ *the world*. ܠ is a preposition governing the accusative. ܥܠܡܐ is a noun from ܥܠܡ–second declension. Absolute and construct ܥܠܡ, emphatic ܥܠܡܐ. In ܥܠܡ the final vowel ◌ falls away in the emphatic state as a syllable is added (§15. 3)–3d pers. singular, masc. accusative case and governed by ܠ.

37) V. 10. w. 8., (the seven preceding words are explained above). ܝܕܥܗ *knew him*–compounded of ܗ *him*, and ܝܕܥ *knew*. ܝܕܥ is a verb with a suffix pronoun attached to it–derived from the Hebrew יָדַע *to know*, doubly anomalous. ܝ and ܥ–Peal preterit –3d pers. singular, masc. indicative mood and agrees with ܥܠܡܐ. By taking a suffix the usual form is changed. The common form of the Peal preterit is ܝܕܥ. ◌ falls away and ◌ falls back upon the first radical when the verb takes a suffix (vid. §36). ܗ is a suffix pronoun with its union vowel (§16. Tab. *a*) –3d pers. singular, masc.–accusative, and governed by ܝܕܥ (§54. B. 1).

CHRESTOMATHY.

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FIRST LESSONS IN TRANSLATING.

John i. 1—10.

1 ⲉⲛⲓⲟⲩⲓ ⲛⲁⲗⲟⲅⲟⲥ ⲟⲩⲟⲛ . ⲛⲁⲗⲟⲅⲟⲥ ⲛⲟⲉⲓ ⲉⲛⲓⲟⲩⲓ ⲁⲩⲁⲣⲭⲏ ⲥⲉⲛⲁⲩ
. ⲛⲁⲗⲟⲅⲟⲥ ⲟⲩⲟⲛ ⲛⲟⲉⲓ ⲉⲛⲓⲟⲩⲓ ⲙⲙⲟⲕ . ⲙⲙⲟⲕ ⲭⲱⲥ ⲛⲟⲉⲓ

2 ⲛⲟⲩⲓ ⲉⲛⲓⲟⲩⲓ ⲛⲟⲉⲓ ⲁⲩⲁⲣⲭⲏ ⲥⲉⲛⲁⲩ ⲭⲱⲥ ⲛⲓⲙ .
. ⲙⲙⲟⲕ

3 ⲉⲣⲉ ⲧⲏⲣⲟⲩ ⲛⲓⲙ ⲇⲓⲁ ⲛⲉⲩⲥⲟⲩⲛⲁⲩ . ⲛⲟⲉⲓ ⲙⲡⲣⲣⲁ ⲛⲁⲩ
. ⲛⲟⲉⲓ ⲛⲓⲙ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲛ

4 ⲛⲉⲥⲧⲱⲛϩ ⲛⲁⲓ ⲛⲉⲛⲉⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ . ⲛⲟⲉⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲟ

5 ⲟⲛⲉ ⲛⲉⲛⲉⲓ ⲥⲙⲉϩⲣⲓ ⲛⲁⲓ ⲟⲩⲟϩ ⲛⲉⲛⲉⲓ ⲥⲙⲉϩⲣⲓ : ⲟⲩⲟϩ ⲛⲉⲛⲉⲓ ⲉⲣⲉ ⲧⲙⲛ ❖

6 ⲙⲙⲟⲥ ⲉⲃⲟⲗ . ⲙⲙⲟⲕ ⲭⲉ ⲛⲁⲓ : ⲛⲉⲛⲉⲓ ⲉⲣⲉ ⲧⲙⲛ ⲛⲁⲓ ⲉⲃⲟⲗ

7 ⲙⲡⲣⲣⲁ ⲛⲁⲩ ⲇⲓⲁ ⲛⲉⲩⲥⲟⲩⲛⲁⲩ ⲛⲧⲉⲩⲙⲉⲧⲁⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲟⲩ . ⲛⲟⲉⲓ ⲛⲁⲓ ⲉⲛⲓⲟⲩⲓ
. ⲛⲟⲉⲓ

8 ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲥⲟⲩⲛⲁⲩ ⲛⲓⲙ . ⲛⲟⲉⲓ ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲥⲟⲩⲛⲁⲩ ⲛⲓⲙ .

9 ⲁⲩⲁⲣⲭⲏ ⲛⲧⲉⲩⲙⲉⲧⲁⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲟⲩ : ⲛⲟⲉⲓ ⲛⲁⲓ ⲉⲛⲓⲟⲩⲓ ⲛⲉ
ⲛⲉⲥⲙⲁⲑⲏⲧⲏⲥ .

10 ⲛⲓⲙ ⲛⲁⲓ ⲛⲉⲥⲙⲁⲑⲏⲧⲏⲥ ⲛⲁⲓ . ⲛⲟⲉⲓ ⲛⲁⲓ ⲛⲓⲙ . ⲛⲟⲉⲓ ⲛⲁⲓ
. ⲛⲉⲥⲧⲱⲛϩ

MATTHEW ii. 1—10.

*בי בית לחם יהודה בימי הורדוס המלך : הנה מגי 1
מזרח באו ירושלם לאמר : * איה מולד מלך היהודים
כי ראינו כוכבו במזרח ונבוא להשתחות לו : וישמע 2
הורדוס המלך ותמה וכל ירושלם עמו : * ויקבץ את 3
כל ראשי הכהנים וסופרי העם וידרש מאתם איה יולד
המשיח . ויאמרו אליו בבית לחם יהודה כי כן כתוב 4
ביד הנביא : * ואתה בית לחם ארץ יהודה לא הצעיר
אתה להיות באלפי יהודה כי ממך יצא מושל אשר
ירעה את עמי ישראל . אז הורדוס בסתר קרא אל 5
המגים וידרש מהם היטב את עת הכוכב הנראה להם
ויאמר לכו נא ודרשו היטב את הילד וכאשר תמצאו 6
אתו הגידו לי למען אבוא גם אני להשתחות לו : * והמה
שמעו את המלך וילכו ויהי הכוכב אשר ראו במזרח 7
הולך לפניהם עד בואו ועמד מעל המקום אשר היה
שם הילד : * וירא הכוכב וישמחו שמחה גדולה מאד 8
מאוד . ויבואו הבית וירא את הילד עם מרים אמו
ויפלו לפניו וישתחוו לו ויפתחו את אוצרותיהם ויתנו
לו מנחות זהב ולבונה ומר : * ויחלמו בחלום אל 9
אל יחזרו אל הורדוס ויסבו בדרך אחרת לארצם :
* ויהי כי עברו המגים וישכב יוסף עם מרים אשתו 10
ויקם מעל משכבו ויקח את הילד ואת אמו ויברח
מצרימה ויהי שם עד מות הורדוס :

Mark xiv. 32—42.

32 ⁂ ⁂ ⁂

ⴰⵙⵙⴰ ⵉⵏⵎⵍ ⵙⴰⵏ ⵉⵎⴰⵡⴰⵏ· *ⵏⵣⵣⴰⵔ ⵡⴰⵜ ⵙⴰⵏ ⵜⵎⵍⵍⴰⵜ 27
ⵉⵏⵙⴰ· ⵏⵜⵜⴰ ⵏⵙⵙⴽ ⵉⵙⵜⵔⵉ ⵡⴰⵜⵜ ⵏⵍⵍⵉⵜ ⵙⴽⴰⵡⵏ·

Luke xxiii. 33---42.

ⵓⵙⵙⵡⵉⵏ ⵙⵉⵏ ⵉⵙⵎⵙⵏⵏⴰ ⵜⵓⵙⵙⴰ : ⴰⵙⵙⵡⵉⵏ ⵍⵅⵓ· 33
*ⵓⵔⵔ ⵏⵣⵓ ⵙⵉⵓⵙⴰⵏ ⵔⵉⵎ ⵉⵅⵎⵙⵏⵏⴰ ⵜⵓⵙⵙⴰ :
ⵓⵙⵙⵓⵎⵏ ⵙⵜⵔⵉⵔ ⵙⵙⵎⵍⴰ : ⵔⵔ ⵅⵓ ⵅⵎⵍⵍⴰⵡ ⵓⵔ ⵅⵉ ⵜⵅⵅⵍⴰⵡ*
ⵓⵙⵙⵡⵉⵏ ⵉⵔ ⵅⵎⵙⴰ ⵏⵏⵣⵓ ⵡⴰⵜ· ⵏⵙⵙ ⵙⵙⵓⵓⵔ ⵙⵙⵓⵓⵔ· ⵏⵏ ⵡⵉⵏ: 34
*ⵡⵓⵔ ⵉⵔ ⵅⵎⵙⴰ ⵏⵏⵣⵓ ⵡⴰⵜ· ⵏⵙ ⵙⵙⵓⵓⵔ ⵙⵙⵓⵓⵔ· ⵏⵏ ⵡⵉⵏ:
ⵔⵉⵔⵅ ⵅⵍⵍ ⵙⵙⵉⵔ· ⵓⵙⵙⵍⵉⵡ ⵙⵎⵎⵓⵏ ⵏⵏⵣⵓ ⵙⵙⵓⵓⵔ·
ⵜⵅⵅⵍⵉⵜ ⵉⵔ ⵅⵎⵙⴰ ⵏⵏⵣⵓ ⵡⴰⵜ· ⵅⵍⵍⵉⵜ ⵡⵓⵔ ⵙⵙⵓⵓⵔ· 35
ⵅⵍⵍⵉⵜ· *ⵅⵍⵍⵓⵔ ⵡⵓⵏ ⵉⵔ ⵅⵍⵍ ⵓⵎⵍⵍ· ⵓⵅⵅⵍⵅⵎⵉⵔ ⵡⵓⵏ ⵓⵓⵏ ⵙⵜⵓ

ⵓⵙⵙⵍⵍ ⵅⵅⵍ ⵡⵓⵏ ⵙⵎⵍ ⵉⵎⵔⵔ· *ⵍⵓⵙ ⵉⵔ ⵅⵍⵍ ⵏⵅⵜⵓⵏ 20
ⵅⵎⵎⵍⵍⵜ ⵉⵔ ⵏⵜⵜⴰ ⵏⵎⵎⴰ· *ⵏⵣⵣⴰⵔ ⵡⵓⵏ ⵙⵎⵍ ⵉⵎⵔⵔ· 21
ⵓⵅⵅⵉⵔ· ⵉⵙⵙⵅⵎⵉⵡ ⵉⵙⵙⵅⵎⵉⵡ· *ⵡⵓⵔ ⵉⵔ ⵉⵣⵍⵍ ⵉⵙⵜⵔ 22
ⵅⵅⵅ ⵏⵓⵏ· ⵅⵍⵍⵉⵜ ⵏⵜⵜⴰ ⵉⵔⵔ ⵏⵏⵣ· ⵅⵉⵔⵅ ⵏⵣⵍⵍⴰ ⵉⵅⵎⵍ
ⵏⵅⵅⵣⵍ ⵍⵍ ⵉⵅⵎⵍ ⵙⵜ· ⵉⵣⵉⵡⵉⵡ ⵜⵙⵎⵍⵍ ⵓⵉⵙⵙⵅⵎⵉⵡ·
*ⵡⵓⵏ ⵉⵔ ⵣⵙⵙⵔ ⵡⵓⵏ ⵙⵙⵍⵍ ⵅⵍⵍ: ⵓⵅⵍⵔ ⵡⵓⵏ ⵏⵣⵓ ⵙⵜ 23
ⵉⵏⵙⵙⵉⵏⵡⵉⵡ· ⵓⵅⵅ ⵡⵓⵏ ⵏⵍⵍⵓⵏ ⵉⵏⵍⵍⵓⵏ ⵓⵉⵣⵙⵔ ⵜⵜⵓⵏⵏ·
*ⵅⵍⵍⵅⵎⵙ ⵉⵔ ⵙⵙⵔ ⵉⵣⵡⵓⵏ ⵅⵏⵍⵍⵓⵏ· *ⵓⵅⵏ ⵏⵣⵓⵏ ⵏⵏⵣⵓ 24 25
ⵉⵎⵉⵓ ⵏⵅⵅⵓⵅ ⵙⵙⵅⵏⵏⴰ ⵉⵣⵍⵍ ⵅⵍ ⵙⵏⵅⵍⴰ : ⵙⵙⵅⵅⵓ ⵏⵍⵍⵓⵏ
ⵅⵅⵅ· *ⵅⵍⵅ ⵡⵓⵏ ⵉⵔ ⵏⵅⵍ ⵙⵎⵍⵍ· ⵙⵅⵅⵓⵅⵍⵔ ⵡⵓⵏ ⵓⵓⵏ ⵙⵜⵓ 35

אב ארבון אויגיב. לייטרו אייר. בשו רפשה. אי וסורפ
אויר ירבי לזפויב. שרו יב קיוס יסשו לו רבבי בה.
42 *ואויג: בשסון. לזיבהרוב קיב קו יזלו לִיב כפלבסויפ.

Luke xxiii. 43—53.

43 *אויג: בה שסון. אויב אויג: לִוו בי : יבסקוו רפב לזסון
44 כפזיפשו ❖ *לוב וסון יב אי בזו פב. סיסון שססבו בוו
45 בלה אזו: ריקו לבפו בבב. *סבקשו שפיר. ואלִוב אב.
46 לִזבו יסרבוו קי קילבה. *סבקו שסון כבוו זקו ואויג.
47 אב בויבים שואקלִוו זסשב. סיוו אויג: סבלבק. *כי שוו יב
סבלִוסו קיוס יסון. בבשי וווכוב ויסשו: בזיבוב שו

ⵢⵉⵏⴰ ⵉⵏⵙⵏ ⵡⴰⵏ. *ⵓⴽⵍⵓⵏ ⵜⵍⵍⴰ ⵅⵍⵍⵙ ⵜⵜⵓⵎⵙⵜ ⵡⴰⵏ 48
ⵍⵎⵣⵔⴰⵢ ⵡⴰⵢ. ⵛⵉ ⵎⵏⵓ ⴼⵉⵅ ⵜⵡⴰⵏ: ⵡⵙⵛⵓ ⵛⵉ ⴼⵏⵛⵙⵜ ⵅⵍⵍ
ⵎⵉⵏⵓⵏ). *ⵓⵙⵙⴼⵅⵙⵜ ⵡⴰⵏ ⴼⵉ ⵜⵏⵙⵏⵏ ⵅⵍⵍⵓⵏ ⵙⵉⵏⵅⵍ 49
ⵉⵏⵙⵏ. ⵓⵏⵏⵏ ⵏⵣⵍⵙⵜ ⵣⵍⵅ ⵡⴰⵏ ⵅⵓⵏ ⴼⵉ ⵍⵅⵍⵍ: ⵓⵎⵙⵜ
ⵡⴰⵏ ⵡⵅⵍⵙⵜ ⵜ *ⵍⵏⵏⵏ ⵙⵜ ⵏⵅⵓⵏ ⵓⵎⵙⵜ ⵛⵓⵅⵓⵍⵍ: ⴼⵉ 50
ⵅⵍⵍⵙ ⵡⴰⵏ ⵅⵉⵏⵍⵍ ⵏⵎⵓⵏ: ⵍⵏⵏ ⵡⴰⵏ ⵅⵍⵅ ⵓⵏⵏⵙⵜ. *ⵡⵓⵏ ⵏⵙ 51
ⵅⵍⵅⵍ ⵡⴰⵏ ⵅⵉⵏⵍⵍⵡⴰⵏ) ⵓⵅⵎⵓⵏⵓⵡⴰⵏ). ⵓⵙⵙⵎⵜ ⵡⴰⵏ
ⵅⵓⵅⵍⵓⵣⵍ ⵏⵅⵍⵍⵡⴰ. *ⵡⵓⵏ ⵙⵏ ⵅⵍⵍ ⵓⵅⵍⵍⵎⵙ: ⵓⵎⵍⵍ 52
ⵛⵏⵍⵍ ⵓⵎⵙⵜ ⵡⵅⵍⵍⵙ

26 שנים. ואלו ויום מוב לבלוב שרו וינשמו. *ואל
מי יוכל לבלע בלהו בלוע ויבלענו. ויגרש רוח הבל
וזרו בלוב. ונשבר ויהי בשבורם: ואשר לשונם
27 ידברו ויבלעו. *ויגרשו בני הלבן ואבדנם: ואל
בלהם ויבלע שלו: שלוש שמחה ברוך. *ובני
32 הבר לשמלוזם כי הסרתם בני בלע שלו. *ובי שכנו
בלהם ויבלע שלו: שלוש שמחה ברוך. ובני הבר
ויבלע ויבלע שלו: שלוש שמחה ברוך. ובני הבר
ויבלע ויבלע שלו: שלוש שמחה ברוך. ובני הבר

ROMANS VI. 1—10.

1 *שלו תבלו רוחו. ושמו בם בשלמו ויבשלו לללו:
2 *שמה. הלבשו יהו: ויבלע לשלמו. ורבו שש בם לוב.

*وَإِنْ أَحَدٌ خَطِئَ فَعِنْدَنَا شَفِيعٌ عِنْدَ الْآبِ يَسُوعُ الْمَسِيحُ الْبَارُّ. 3
وَهُوَ كَفَّارَةٌ لِخَطَايَانَا. *وَلَيْسَ لِخَطَايَانَا فَقَطْ بَلْ لِخَطَايَا كُلِّ الْعَالَمِ أَيْضًا. 4
وَبِهَذَا نَعْلَمُ أَنَّنَا قَدْ عَرَفْنَاهُ إِنْ حَفِظْنَا وَصَايَاهُ. 5
اَلَّذِي يَقُولُ إِنَّهُ قَدْ عَرَفَهُ وَلَا يَحْفَظُ وَصَايَاهُ فَهُوَ كَاذِبٌ 6
وَلَيْسَ الْحَقُّ فِيهِ. *وَأَمَّا مَنْ يَحْفَظُ كَلِمَتَهُ فَحَقًّا فِي هَذَا تَكَمَّلَتْ مَحَبَّةُ اللهِ 7
فِينَا. بِهَذَا نَعْلَمُ أَنَّنَا فِيهِ. *اَلَّذِي يَقُولُ إِنَّهُ ثَابِتٌ فِيهِ يَنْبَغِي أَنَّهُ هُوَ أَيْضًا 8
كَمَا سَلَكَ ذَاكَ سَلَكَ هُوَ أَيْضًا. *أَيُّهَا الْإِخْوَةُ لَسْتُ أَكْتُبُ إِلَيْكُمْ وَصِيَّةً 9
جَدِيدَةً بَلْ وَصِيَّةً قَدِيمَةً كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. اَلْوَصِيَّةُ الْقَدِيمَةُ هِيَ الْكَلِمَةُ 10
الَّتِي سَمِعْتُمُوهَا مِنَ الْبَدْءِ. *وَأَيْضًا وَصِيَّةً جَدِيدَةً أَكْتُبُ إِلَيْكُمْ مَا هُوَ حَقٌّ فِيهِ
وَفِيكُمْ لِأَنَّ الظُّلْمَةَ تَمْضِي وَالنُّورَ الْحَقِيقِيَّ الْآنَ يُضِيءُ.

Colossians iii. 1—15.

1 *إِنْ مُتُّمْ مَعَ الْمَسِيحِ عَنِ الْأَرْكَانِ الْعَالَمِ فَلِمَاذَا كَأَنَّكُمْ عَائِشُونَ فِي الْعَالَمِ
2 تُفْرَضُ عَلَيْكُمْ فَرَائِضُ: لَا تَمَسَّ وَلَا تَذُقْ وَلَا تَجُسَّ. *الَّتِي جَمِيعُهَا لِلْفَسَادِ
3 بِالِاسْتِعْمَالِ حَسَبَ وَصَايَا النَّاسِ وَتَعَالِيمِهِمُ. *الَّتِي لَهَا بَقْدَارُ حِكْمَةٍ فِي عِبَادَةٍ
4 وَتَوَاضُعٍ وَقَهْرِ الْجَسَدِ لَيْسَ بِقِيمَةٍ مَا عَلَى إِشْبَاعِ الْجَسَدِ. *فَإِنْ كُنْتُمْ قَدْ
5 قُمْتُمْ مَعَ الْمَسِيحِ فَاطْلُبُوا مَا فَوْقُ حَيْثُ الْمَسِيحُ جَالِسٌ عَنْ يَمِينِ اللهِ.
6 اهْتَمُّوا بِمَا فَوْقُ لَا بِمَا عَلَى الْأَرْضِ. *لِأَنَّكُمْ قَدْ مُتُّمْ وَحَيَاتُكُمْ مُسْتَتِرَةٌ
7 مَعَ الْمَسِيحِ فِي اللهِ. مَتَى أُظْهِرَ الْمَسِيحُ حَيَاتُنَا فَحِينَئِذٍ تُظْهَرُونَ أَنْتُمْ أَيْضًا
8 مَعَهُ فِي الْمَجْدِ. *فَأَمِيتُوا أَعْضَاءَكُمُ الَّتِي عَلَى الْأَرْضِ الزِّنَا النَّجَاسَةَ الْهَوَى
9 الشَّهْوَةَ الرَّدِيَّةَ وَالطَّمَعَ الَّذِي هُوَ عِبَادَةُ الْأَوْثَانِ. *الَّذِي مِنْ أَجْلِ هَذِهِ
10 يَأْتِي غَضَبُ اللهِ عَلَى أَبْنَاءِ الْمَعْصِيَةِ. *الَّذِينَ أَنْتُمْ سَلَكْتُمْ قَبْلًا حِينَ
كُنْتُمْ تَحْيَوْنَ فِيهَا. وَأَمَّا الْآنَ فَاطْرَحُوا أَنْتُمْ أَيْضًا الْكُلَّ: الْغَضَبَ السُّخْطَ
الْخُبْثَ التَّجْدِيفَ الْكَلَامَ الْقَبِيحَ مِنْ أَفْوَاهِكُمْ. لَا تَكْذِبُوا بَعْضُكُمْ لِبَعْضٍ

ⲙⲡⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲉⲕⲣⲁⲛ ⲉⲧⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲉⲕⲣⲁⲛ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ

ⲙⲁⲣⲉ ⲡⲉⲓⲱⲧ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲡⲉⲓⲣⲱⲙⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲁⲣⲭⲏ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲉⲝⲟⲩⲥⲓⲁ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲇⲩⲛⲁⲙⲓⲥ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲙⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲥⲱⲙⲁ ⲙⲙⲟⲥ. ⲁⲩⲱ ⲛⲉⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲓ ⲛⲉⲙ ⲛⲉⲓⲙⲁⲣⲧⲩⲣⲟⲥ

REVELATIONS XXII. 1—10.

1 *ומאמ לב מוא בּאַא אַזא (ואר) סוממלבּסמ
2 בּוּסמ אָ לבּוממ בּאַלמ. ומבּומ אַזבּ*. כאָלבּלבּא בּמממ
בּאַאַ. *ומאמ לב. מלבּ אָלל אַמומאַלבּא ממבּזלבּ.
6 לבּלבּא בּלבּא. *ומאמ לב. מלבּ אָלל אַמומאַלבּא ממבּזלבּ.
מאַזבּ לללמ בּומא בּוסא בּוסא מבּזב לב לאָללבּ בּלבּמ.
לאַמלבּמ לבּבּזב בּלבּמ. מלבּ בּוב לאַמומ לאָלבּ לבּלל.
7 *ומא זלא ולא אַלל. לאַסבּלבּ ומ בּלבּ: לאָללבּ בּוסמזלבּ בּסבּמ
8 מול. *ומב ולא אַמלבּ ומ בּאַלל ממלבּ מלבּ: ממ מאַלבּ
ולבּ ממלבּ: אַבּלבּ לאַאַמבּ בּ מבּא בּלללבּ ומ
9 בּאַאַמ מבּא לב מלבּ. *ומאמ לב מוב. לבּ. בּלבּ בּלבּ
לבּלב. ממבּלבּ בּלבּ אַבּלבּ. ממלבּ בּלבּ לאָללבּ בּסבּמ
10 מול. לבּלבּ אַ בּלבּ. *ומאמ לב לבּ לבּלבּא לאָללבּ בּוסמזלבּ
בּסבּמ מול. ממ ולבּ לבּ בּוב בּוסב לבּמממ.

Revelations xxii. 11---21.

11 *ⲙⲁ ⲉϫⲛⲁϩⲓ. ⲛⲁϩⲓ ⲗⲟⲥ. ⲟⲛⲟ ⲉⲩⲓⲓ. ⲙⲉⲩⲓⲓ ϧⲟⲥ. ⲙⲁ
ⲟⲩⲁⲓⲣⲓ ⲁⲓⲣⲁⲥⲧⲁⲍⲓ ⲛⲧⲉ ⲗⲟⲥ. ⲟⲥⲉⲓⲣⲉϩ ⲙⲁⲣⲉ ⲗⲟⲥ. 12 *ⲙⲁ
ⲁⲓⲛⲁ ⲉⲓⲛⲁⲥⲧⲁⲍⲓ ⲛⲧⲉ ⲗⲟⲥ. ⲁⲓⲛⲓⲛⲓ ⲉⲛⲁⲩ ⲙⲁⲣⲉ ⲗⲟⲥ. ⲁⲓⲛⲁ
ⲛⲉⲩ ⲥⲙⲟϩ ⲉⲙⲁⲓ. ⲟⲛⲟ ⲛⲉⲙⲁⲗ ⲙⲛ ⲥⲉⲙⲁⲗ: ⲉⲥⲁⲛⲧ
ⲛⲉⲩ ⲥⲙⲟϩ ⲉⲙⲁⲓ. *ⲁⲓⲛⲓ ⲙⲛ ⲉⲛⲥⲙⲟⲉⲓ ⲙⲁⲣⲉ. ⲁⲓⲉ. ⲁⲓⲁⲓ ⲁⲛⲓⲓ 20
ⲥⲁⲁⲧ ⲙⲁⲓ. *ⲁⲛⲁ ⲙⲛ ⲉⲛⲥⲙⲟⲉⲓ ⲙⲁⲣⲉ. ⲁⲓⲉ. ⲁⲓⲁⲓ ⲁⲛⲓⲓ
ⲁⲛⲉⲓⲉ. ⲁⲓ ⲛⲁⲓⲣⲁ ⲙⲉⲛⲓ. *ⲗⲁⲁⲥⲁⲗⲙ ⲉⲛⲁⲩ ⲙⲛ ⲛⲁⲗⲁⲙ ⲛⲁⲉ 21
ⲥⲁⲁⲧ ⲥⲁⲓⲙⲁⲗ. ⲁⲛⲉⲓⲉ ❖

PSALM xlv. 1---10.

1 *אבּוּ לכם מלּאכתּו לפּני. ואנ׳ נתּיב נפּשׁנו: למנ
2 נוּמוּ וּשׁפּוּ מטּריו. *פּני כּוּוּתוּ מי כּתּוּבוּ: ולּוּשׁכּ
3 נּיטּו לוּ שׁפּוֹלי. מלּכוּתו נּיכי אלּהו לנלּם. *וּנוּ
4 שׁכּוּ כּשׁוּבי אּרצוּ. *חוּיו ושׁיכּשׁי וּנוּ: נּיכּ לוּ
מלּנוּ וּכּוּשׁוּ ושׁיכּכּ וּוּשׁכּוּלוּ. נּשׁיּשׁי כּוּשׁלנוּ
5 וּשׁלוּי: *אוּי שׁוּוּי ושׁנּשׁכּ לשׁיּלוּי. כּלנוּ
6 וּכּלּוּכּשׁוּי וּנּלנוּ: *כּיוּשׁי אלּהו לנלּם כּלנּכּ נלּשׁי.
7 שׁכּוּ שׁשׁוּלוּ שׁכּוּ וּשׁלנּיוּי: *נּשׁלנ וּשׁכּוּלוּ ושׁוּלנ
22
8 לוּי שׁלנּוּ. *כּי כּלשׁוּי שׁשׁוּי לוּ: שׁלנּשׁי וּשׁיּוּלוּ נּנ
9 לנּשׁשׁי. כּי שׁכּלוּ נּשׁנּוּ ושׁי כּלוּנ שׁוּשׁי: *כּוּנ
נּלנּוּ שׁשׁשׁוּ שׁשׁנ. ושׁלנּוּ כּי שׁנּוּשׁי: כּלנּשׁוּ
10 וּוּשׁכּוּ וּוּשׁנּוּ: *שׁשׁוּי כּוּנ ושׁוּנ: שׁוּלנ וּוּשׁי:
שׁוּנ נּשׁנּי ושׁלנ וּשׁשׁי.

PSALM lii. 1---10.

1 *נּשׁנ כּלנ נלּוּו וּוּי נּוּשׁכּוּלי: וּוּי שׁשׁוּוּלוּ וּנּשׁנּוּי
2 כּשׁוּי שׁלנּוּ. *וּשׁוּלוּ וּשׁשׁוּוּי כּי נּוּלנ: ושׁי שׁלנּוּ
3 וּשׁוּי. *שׁלוּלוּ וּשׁנּלנּכּלנ נּוּ וּוּי: ושׁלנּוּ לנּשׁכּלנ
4 נּשׁוּי: *וּוּי שׁוּוּי ושׁנּלנּכּלנ נּוּ וּוּי: ושׁלנּוּ לנּשׁכּלנ

ھذا. *هٰذَا كِتَابٌ مُبَارَكٌ وَلَنَا مُبَارِكٌ: *هٰذَا
يَدْعُوا لِأَخِيهِ وَصَارَا صَدِيقَيْنِ أَحَدٌ: *لَا يَبْ
صَوْمِعَا وَحِدٌ. وَصَنَعَا بِيَدَيْهِمَا أَوَانِيَ: *وَنَصْ
وَلَا لِهَوَا وَهُوَ هُنَا: *هِيَ طَالِبَةٌ. وَهِيَ وَلَا يَتَكَلَّمُ
هَذَا وَصَاحِبٌ: *هٰذِهِ لِهَوَا وَسِيلَةٌ وَصَنَعَا. طَالِبَا وَلَدٍ
لَهُ: *أَسْوَدُ هٰذَا لَهُ. وَلَا يَتَكَلَّمُ وَنَصْنَعُ لَانَا:
*وَجَزَاءُ هَذَا كَامِلٌ. وَصَدَقَ لِهَوَا مَوْلَدٍ:

PSALM CIV. 1—10.

*نَاصِرِ رَفِيعٍ كَهُنَا. هَذَا لِلَّهِ بَيْتُ فِيهِ: اِمْرَأَةٌ وَتَوَبَا
*وَالْأَصْغَرُ يَوْمَانِ أَمْ هَذِهِ: هَلْ صَغِيرٌ أَمْ
كَبِيرٌ. *وَالْأَصْغَرُ يَوْمَانِ أَمْ هَذِهِ: هَلْ صَغِيرٌ أَمْ
*فَإِنَّ هَذَا صَالِحٌ. وَصَدَقَ لِهَوَا مَوْلَدٍ بِهِ:

CHRESTOMATHY.

NOTES ON THE READING LESSONS.

After having analyzed the first page of the Chrestomathy, and thus given a specimen of the manner in which the learner should proceed in reading his first lessons in Syriac, it will only be necessary, in respect to the remaining pages of the Chrestomathy, to explain the derivation and formation of the most difficult words which there occur. Thus the student will be thrown upon his own resources, and be induced, it is hoped, to assiduously study his grammar.

EXPLANATIONS.

Matthew ii. 1—10.

1) Verse 1. word 3., ܐܬܝܠܕ is a verb in the Ethpeel conjugation from ܝܠܕ.

2) V. 1. w.7., ܒܕܡܥܪܒ is compounded of ܒ a preposition and ܕܡܥܪܒ a noun of the fourth decl. construct plural, from ܥܪܒ.

3) V. 1. w. 10., ܐܬܘ is a verb from ܐܬܐ Pe. pret. 3d. masc. plural (vid. ¶18. 16).

4) V. 2. w. 5., ܐܬܝ is a verb from ܐܬܐ.

5) V. 2. w. 10., ܒܚܙܝܬܗ is a verb in the infin. pret., from ܚܙܐ.

6) V. 3. w. 5., ܐܬܒܗܠ is a verb in Ethpeel conjugation, from ܒܗܠ or ܒܗ.

7) V. 4. w. 1., ܫܐܠ is a verb in Pa. conjugation, from ܫܐܠ.

8) V. 4. w. 2., ܟܬܒܘܢ–from ܟܬܒ and takes the noun suffix-3d masc. plural.

9) V. 4. w. 3., ܕܒܢܝ–constr. plural from ܒܪ.

10) V. 4. w. 7., ܡܫܬܥܒܕ-is a part. from ܥܒܕ.

11) V. 4. w. 8 and 11., ܗܘܬ——ܡܫܬܥܒܕ. These two words indicate the imperfect tense, the latter word being a passive participle (vid. § 64. 2. B. *a*; § 65. B. *a*).

12) V. 6. w. 6., ܐܬܝܬ is a verb in the second person from ܗܘܬ.

13) V. 6. w. 12., ܢܦܩܘ–third, masc. fut. Pe., from ܢܦܩ.

14) V. 6. w. 15., ܢܫܬܕܪܘܢܝ is a verb in the fut. with suffix, from ܫܕܪ.

15) V. 7. w. 8., ܕܐܡܪ is compounded of ܐܡܪ and ܕ (vid. Lexicon).

16) V. 7. w. 10., ܐܬܬܒܪ is a verb in Ethpe. pret. from ܫܒܪ.

17) V. 8. w. 6., ܐܟܠ is a verb in the imperative from ܐܟܠ (vid. §28. 1 and 2).

18) V. 8. w. 7., ܟܦܬܗ, imperative from ܟܦܬ.

19) V. 8. w. 12., ܕܐܫܬܟܚܘܗܝ is composed of ܗܘܝ–meaning *him*–3d. masc. suffix, ܕ *that* a conjunction*–and ܐܫܬܟܚ a verb in Aph. conjugation,2d. plural, from ܫܟܚ.

20) V. 8. w. 13., ܐܬ is a verb 2d. pl. masc. (vid. § 28. 2. Rem.)–imperative from ܐܬܐ *to come.*

21) V. 8. w. 14., ܗܒܘܢܝ is a verb from ܗܒ——2d. masc. plural, imperative, with a suffix pronoun (vid. § 37. table of verbs ל"ה with suffixes ; § 37. 3).

22) V. 10. w. 5., ܒܥܝܬ is a verb from ܒܥܐ.

23) V. 10. w. 7., ܕܫܚܬ is an adjective noun, fem. sing. construct, from ܒܪ.

*In connection with the preceding word ܟܕ, it forms a compound conjunction meaning *when*. (vid. § 85 4. *d. a*).

MARK xiv. 32—42.

24) V. 32. w. 4., ܕܐܬܦܠܓ is composed of ܐܬܦܠܓ and ܕ. The relative ܕ with the preceding pronoun should be rendered *that which* (vid. § 56. 3. *a*)–ܐܬܦܠܓ is an Ethpe. pass. participle, from ܦܠܓ.

25) V. 32. w. 8., ܫܒ–imperative from ܝܬܒ (§ 29. 2. Rem).

26) V. 32. w. 11., ܨܠܝ–Pa. act. participle from ܨܠܝ.

27) V. 33. w. 7., ܒܕܬܪܥܫ is composed of the prefix preposition and the verb—infinitive Ethpe.

28) V. 33. w. 8., ܘܒܕܬܟܐܒ is composed of the conjunction ܘ, the prep. ܒ and the verb in the infinitive from ܟܐܒ or ܟܒ.

29) V. 34. w. 9., ܩܘܡ– imperative from ܩܡ.

30) V. 34. w. 11., ܘܐܬܬܪ–imperative, Ethpe. from ܬܪ or ܥܪ.

31) V. 35. w. 9., ܡܥܒܪ–Aph. fem. participle, from ܥܒܪ.

32) V. 35. w. 10., ܢܥܒܪ–Pe. future, from ܥܒܪ.

33) V. 37. w. 5., ܢܝܡܪ is a participle, plural from ܢܝܡܪ and that from the verb ܢܝܡܪ.

34) V. 37. w. 15., ܒܕܬܟܐܒ–infinitive, Ethpe. from ܟܐܒ or ܟܒ.

35) V. 38. w. 2., ܨܠܝ *pray*–imperative, Pa. from ܨܠܝ.

36) V. 38. w. 4., ܬܥܠ (ye)*shall enter*–Pe. fut. 2nd. plural, from ܥܠܠ or ܥܠ.

37) V. 38. w. 8., ܡܨܒܝܢ *willing*–act. part. f. Pa. from ܨܒܐ.

38) V. 40. w. 9., ܥܝܢܝܗܘܢ *their eyes*–from ܥܝܢ with a plural suffix pronoun.

39) V. 40. w. 10., ܟܒܝܕ *heavy*–an adjective in the plural, from ܟܒܕ.

40) V. 40. w. 13., ܝܕܥ *knew*–from ܝܕܥ.

41) V. 41. w. 8., ܘܢܬܪܚ *rest ye*–Ethpe. imperative from ܪܚܡ or ܪܚ.

42) V. 41. w. 14., ܡܫܬܠܡ *being betrayed*–Ethpe. participle from ܡܠܡ.

43) V. 42. w. 2., ܢܐܙܠ future of ܐܙܠ *to go.*

44) V. 42. w. 6., ܡܫܠܡ *betraying*–Aph. participle from ܡܠܡ.

Luke xxiii. 18—27.

45) V. 18. w. 1., ܩܕܘ *cried out*–3d. masc. plural, from ܩܕܐ.

46) V. 18. w. 6., ܗܒ ܠܢ *take him away*–2nd. masc. plural, imperative, with suffix pronoun (vid. § 36. E table of suffixes).

47) V. 20. w. 8., ܢܫܒܩ–future from ܫܒܩ *to release.*

48) V. 2I. w. 6., ܨܠܒ ܠܗ *crucify him*–imperative, with a suffix from ܨܠܐ.

49) V. 22. w. 19., ܐܝܣܪ ܠܗ–*I will chastise him*–fut. 1st. sing. Pe. from ܝܣܪ with a suffix pronoun.

50) V. 22. w. 21., ܐܫܕܪ ܠܗ–*I will let him go*–future, Pe. 1st. singular, with a suffix pronoun, from ܫܕܪ.

51) V. 23. w. 3., ܩܛܝܢ with ܬܒܥ *urged*–a part. from ܩܛܝ.

52) V. 23. w. 10., ܕܢܨܠܒܘܢ (that) *they shall crucify him*–pret. Pe. fut. 3d. masc. plural, with suffix pronoun, from ܨܠܐ (vid. § 36. Table).

53) V. 24. w. 4., ܢܗܘܐ *should be*–future of ܗܘܐ.

54) V. 24. w. 5., ܒܥܝܬܗܘܢ (according to) *their desire*–a feminine, sing. noun, with a plural suffix (§ 16. Table).

55) V. 25. w. 16., ܨܒܝܢܗܘܢ *their will*–a noun with a suffix plural from ܨܒܝ.

56) V. 26. w. 2., ܡܫܕܟܝܢ *leading* or *causing to lead away*–Aph. part. plural from ܕܟ.

57) V. 26. w. 4., ܐܚܕܘ *laid hold of*–from ܐܚܕ.

58) V. 26. w. 13., ܢܫܩܠ *might carry*–future from ܫܩܠ.

59) V. 27. w. 8., ܡܣܬܥܒܝ *bewailing*–Aph. part. from ܥܒܝ.

LUKE xxiii. 33—42.

60) V. 33. w. 5., ܩܪܝܢ *called*–Ethpe. pass. participle, from ܩܪܐ.

61) V. 34. w. 7., ܫܒܘܩ *forgive*–imperative, from ܫܒܩ.

62) V. 34. w. 16., ܐܦܠܘ *cast*–Aph. 3d. plural from ܢܦܠ.

63) V. 35. w. 1., ܩܐܡ *standing*–participle from ܩܘܡ.

64) V. 35. w. 12., ܠܐܚܪܢ *to others*–plural from ܐܚܪܝ–with the prefix prep. Lomad.

65) V. 35. w. 13., ܐܚܝ *saved*–Aph. pret. from ܚܝܐ.

66) V. 35. w. 14., ܢܚܐ *shall save*–Aph. future, from ܚܝܐ.

67) V. 36. w. 1., ܡܣܟܣܟܝܢ *mocking*–part. from ܟܣܟ.

68) V. 37. w. 8., ܐܚܐ *save*–imperat. Aph. from ܚܝܐ.

69) V. 42. w. 3., ܐܙܟܪܢܝ *remember me*–imperat. Ethpe. with suf. from ܙܟܪ.

LUKE xxiii. 43—53.

70) V. 45. w. 3., ܐܬܒܙܥ *was rent*–Ethpe. part. from ܒܙܥ. ܙ is transposed and changed into ܨ (§ 12. 2. Rem.).

71) V. 46. w. 3., ܩܠ *voice*–with a prefix preposition.

72) V. 46. w. 7., ܒܐܝܕܝܟ *into thy hands*–from ܐܝܕ with a prefix preposition, and a suffix pronoun.

73) V. 46. w. 8., ܡܗܝܡܢ *confiding*–Pe. act. participle from ܗܝܡܢ.

74) V. 48. w. 4., ܐܬܟܢܫܘ *came together*–Aph. pret. plural from ܟܢܫ.

75) V. 48. w. 16., ܬܒܝܗܘܢ *their breasts*–from ܬܒܐ with suf. plural.

76) V. 49. w. 1., ܩܐܡܝܢ *standing*–part. Pe. plural from ܩܘܡ.

77) V. 49. w. 6., ܡܒܪܗܬܗ *his acquaintance*–from ܡܒܪܐ with suffix.

78) V. 51. w. 7., ܣܒܝܪܝܢ *waiting*–participle from ܣܒܪ.

79) V. 53. w. 1., ܐܢܚܬ *took down*–Aph. pret. from ܢܚܬ.

80) V. 53. w. 8., ܢܛܝܪ *dug out*–part. passive, Peal from ܢܛܪ.

81) V. 53. w. 13., ܐܬܬܣܡ *was laid*–Ethpe. pret. from ܣܡ. ܠ is doubled (vid. § 12. 2. Rem ; § 31. 2).

Acts xvii. 22—32.

82) V. 23. w. 3., ܥܒܪ *passing by*–Ethpe. part. from ܥܒܪ.

83) V. 23. w. 9., ܐܫܟܚ *I found*–Aph. pret. 1st. singular from ܫܟܚ.

84) V. 23. w. 14., ܥܠܝܗ *on it* ܥܠ with a suffix.

85) V. 23. w. 29., ܡܟܪܙ *declare*–Pa. part. from ܟܪܙ.

86) V. 25. w. 2., ܡܬܦܠܚ *worshipping*–Ethpa. part. from ܦܠܚ.

87) V. 26. w. 8., ܢܗܘܝܢ *shall be*, with ܣܝܬܝܢ *should dwell*–Pe. fut. 3d. plural of the defective verb ܗܘܐ.

88) V. 27 w. 2., ܒܥܝܢ *seeking*–participle from ܒܥܐ.

89) V. 27. w. 4., ܡܒܣܡܝܢ *seeking, feeling*–Pael pass. participle from ܒܣܡ.

90) V. 28. w. 4., ܚܝܝܢ *our life*–pl. absolute form with suf. ܝܢ from ܚܝܐ.

91) V. 28. w. 5., ܡܬܙܝܥܝܢ *our moving*–Ethpe. part. and suffix from ܙܝܥ or ܙܥ.

92) V. 28. w. 6., ܐܢܚܢܐ *are*–1st. person plural from ܐܢܐ.

93) V. 28. w. 12., ܕܥܡܟ *who with you*–composed of ܟ *you*, ܥ *with* and ܕ *who*.

94) V. 28. w. 16., ܙܪܥܟ *our offspring*–from ܙܪܥ with suffix pronoun.

95) V. 29. w. 8., ܚܘܒܢܢ *our debt*, from ܚܘܒ with a suffix.

96) V. 29. w. 9., ܠܡܚܫܒ *to think*–infinitive, Pe. from ܚܫܒ.

97) V. 29. w. 15., ܟܬܝܒ *written* or *graven*–participle, Pe. from ܟܬܒ.

98) V. 29. w. 16., ܒܐܡܢܘܬܐ *by art*, from ܐܡܢܘܬܐ.

99) V. 30. w. 15., ܢܬܒ *shall repent*–future Pe. from ܬܒ or ܝܬܒ.

100) V. 31. w. 6., ܕܢܕܝܢ *that shall judge*–future Pe. from ܕܝܢ with the prefix ܕ.

101) V. 31. w. 14., ܘܐܘܕܥ *and showed, made known*–Aph. from ܝܕܥ.

102) V. 32. w-8., ܡܟܣܚܝܢ *mocking*–participle, Pa. from ܟܣܚ.

ROMANS vi. 1—10.

103) V. 1. w. 4., ܢܬܩܝܡ *shall remain*–Pa. future from ܩܝܡ.

104) V. 1. w. 8., ܢܬܣܓܐ *shall be abundant*–Ethpa. future from ܣܓܐ.

105) V. 2. w. 7., ܢܚܐ *shall live*–future Pe. from ܚܝܐ.

106) V. 3. w. 6., ܕܐܬܡܥܕܢ *who were baptized*–pret. Pe. 1st. pl. com. from ܥܡܕ with the prefix ܕ.

107) V. 4. w. 1., ܐܬܛܡܪܢ *are buried*–Ethpe. pret. 1st. pl. com. from ܛܡܪ.

108) V. 4. w. 14., ܕܐܒܝܗ *of his father*–a noun in the suffix state,

3d. masc. singular, from ܐܬ with the prefix ܕ.

109) V. 4. w. 20., ܢܗܟܪ *should walk*–future Pa. from ܗܟܪ.

110) V. 5. w. 4., ܐܬܢܨܒ *have been planted*–Ethpe. pret. from ܢܨܒ.

111) V. 5. w. 11., ܢܗܘܐ *shall be*–future Pe. from ܗܘܐ.

112) V. 6. w. 1., ܡܒܥܐ *knowing*–participiple, with a suffix from ܒܥܐ.

113) V. 6. w. 5., ܐܬܨܠܒ *is crucified*–Ethpe. pret. from ܨܠܒ.

114) V. 6. w. 7., ܕܢܫܬܚܠܦ *that should be destroyed*–Ethpa. from ܫܚܠܦ with the prefix ܕ.

115) V. 8. w. 6., ܢܗܝܡܢ *believe*–Aph. future from ܐܡܢ.

116) V. 8 w. 10., ܢܚܐ *shall live*–future Pe. from ܚܝܐ.

117) V. 9. w. 13., ܡܬܚܫܚܐ *being powerful*–Ethpa. participle from ܚܫܚ.

118) V. 10. w. 9., ܡܚܐ *living*–part. Aph. from ܚܝܐ.

Colossians iii. 1—15.

119) V. 1. w. 7., ܒܥܐ *seek*–imperative of ܒܥܐ.

120) V. 2. w. 2., ܐܬܬܪܥܐ *let your affections be placed*–Ethpe. imperative, from ܬܪܥ.

121) V. 3. w. 4., ܚܝܝܟܘܢ *your life*–from ܚܝܐ with a suffix pron. and the prefix ܠ.

122) V. 4. w. 9., ܬܬܓܠܝ (ye) *shall appear*–future Ethpe. from ܓܠܐ.

123) V. 5. w. 1., ܐܡܝܬܘ *mortify*–Aph. imperative from ܡܝܬ.

124) V. 5. w. 3., ܐܒܪܝܟܘܢ *your members*–Suffix state, 2nd. masc. plural from ܐܒܪ.

125) V 5. w. 11 and 12., ܗܘ ܗܝ. These pronouns seem to include the substantive verb (comp. § 54. 3. *a*).

126) V. 7. w. 8., ܡܬܗܦܟ *turning* or *having turned*–Ethpa. from ܗܦܟ.

127) V. 8. w. 3., ܐܦܫ *put away*–Aph. from ܢܦܫ or ܫܕ.

128) V. 9. w. 2., ܬܗܘܘܢ *ye shall be*–future from ܗܘܐ.

129) V. 9. w. 3., ܟܕܒ *lying, deceitful*–participle Pa., from ܟܙܒ.

130) V. 9. w. 7., ܗܒ ܗܦܫܛ *put off, cast away*–imperative Pe., from ܦܫܛ. It takes a suffix.

131) V. 9. w. 12., ܗܘܗܕܘܬ *his deeds*–suff. state, plural from ܗܦܘܠܐ.

132) V. 10. w. 3., ܕܡܬܚܕܫ *who being renewed*–Ethpa. part. passive from ܚܕܫ with the prefix ܕ.

133) V. 10. w. 6., ܕܒܪܗ *who created him*–from ܒܪܐ with a suf. pronoun, with the prefix ܕ.

134) V. 12. w. 7., ܘܚܒܝܒܐ *and beloved*–plural from ܚܒܝܒ with the prefix ܘ.

135) V. 13. w. 1., ܘܐܢܬܘܢ *and ye*–from ܐܢ with the verbal termination–2nd. pl. with the prefix ܘ.

136) V. 13. w. 2., ܡܟܫܝܟ *forbearing*–Pa. part. from ܟܫܐ.

137) V. 15. w. 1., ܘܫܠܡܗ *and his peace*, from ܫܠܡܐ with suf. pronoun, and prefix ܘ.

138) V. 15. w. 4., ܠܒܘܬܟܘܢ *your hearts*, from ܠܒܐ with suf. pron.

139) V. 15. w. 6., ܐܬܩܪܝܬܘ *ye are called*–Eth. 2nd. plural from ܩܪܐ.

140) V. 15. w. 10., ܡܘܕܝܢ *thankful*–part. active Aph. from ܝܕܐ.

Revelations v. 1—10.

141) V. 1. w. 1., ܘܚܙܝܬ *and I saw*–Aph. pret. 1st. sing. from ܚܙܐ with prefix ܘ.

142) V. 2. w. 10., ܠܡܦܬܚ *to open*–Pe. infinitive from ܦܬܚ with prefix ܠ.

143) V. 3. w. 17., ܠܡܬܚܙܝܗ *to look on it*–infin. with suffix from ܚܙܐ with the prefix ܠ.

144) V. 4. w. 2., ܘܐܬܝ *it is* formed from ܐܝܬ and ܗܘܐ, ܐ being dropped. The phrase, including the word preceding and the one following, means literally, *it is weeping much.*

145) V. 4. w. 7., ܐܫܬܟܚ *was found*–Ethpe. from ܫܟܚ.

146) V. 5. w. 8., ܬܒܟܝ literally *thou shalt weep*–2nd. per. fut. masc–put for the imperative (vid. § 61. B. *a*).

147) V. 6. w. 6, ܕܐܬܝ *to stand.* ܐܬܝ is a participle from ܐܬܐ (vid. § 64. 3. B. Rem.).

148) V. 6. w. 8., ܕܒܝܚܐ *slain*–pass. part. Peal. fem. from ܕܒܚ.

149) V. 6. w. 21., ܕܐܫܬܕܪ *who were sent*–3d. per. f. plural, Ethpa. from ܫܕܪ.

Revelations xxii. 1–21.

150) V. 2. w. 23., ܘܥܠܝܗܝ *and leaves of it*–from ܥܠܐ with a suffix, and prefix ܘ.

151) V. 3. w. 4., ܢܗܘܐ *shall be*–future of ܗܘܐ.

152) V. 3. w. 14., ܢܦܠܚܘܢܝ *shall serve him*–fut. 3d. masc. plural, Pa. from ܦܠܚ with a suffix.

153) V. 5. w. 16., ܡܢܗܪ *causing to shine*–Aph. part. masc. from ܢܗܪ.

154) V. 6. w. 15., ܠܡܚܙܝܗ *to show*–infinitive, Pa. from ܚܙܐ.

155) V. 8. w. 13., ܠܡܫܒܚ *to worship, to praise*–infinitive, Peal from ܫܒܚ.

156) V. 11. w. 7., ܢܬܓܠܐ *shall be filthy*–fut. Ethpa. from ܓܠܐ.

157) V. 14. w. 15., ܢܥܠܘ *they shall enter in*–fut. 3d. masc. Peal from ܥܠܐ.

158) V. 17. w. 4., ܐܬܐ *come*–imperative of ܐܬܐ.

159) V. 19. w. 3., ܢܣܒܘ *shall take away*–Peal future from ܣܒܐ.

POETRY.

We present a few specimens of Syriac poetry, taken from the Peshito Bible, published by the British and Foreign Bible Society, in 1826. It will be observed that the text does not appear in a rhythmical form, nor are there any divisions into verses. The Peshito or *literal* version was made near the close of the first, or beginning of the second century, while the divisions into chapters and verses were introduced in the thirteenth century. Points, in addition to *Ribui*, will be noticed over and under particular letters. These are intended to mark the occurrence of *Kushoi* and *Rukok*.

Psalm xlv. 1—10.

verse 1. ܐܒܥ = Aph. of ܢܒܥ = "has caused to gush forth".

1) Verse 2. word 9., ܡܟܝܢܐ *therefore.* This is composed of the conjunction ܡܟ and the suffix pronoun ܝܢܐ. Conjunctions as well as other particles often take suffixes.

2) V. 3. w. 1., ܐܙܒܪ *cast* (gird)–Aph. imperative, from ܙܒܪ. See a similar instance in Matt. xvii. 27.

Psalm li. 1—10.

3) V. 2. w. 1., ܐܣܓ *multiply*–imperative, Aph. from ܣܓ used here adverbially in the sense of *very much.*

4) V. 2. w. 2., ܐܒܪܟܢܝ *wash me*–imperative, Aph. from ܒܪܟ with a suffix pronoun.

5) V. 2. w. 7., ܒܕܢ *cleanse me*–imperative, *Pa.* from ܒܕ with a suffix pronoun.

6) V. 3. w. 8., ܒܟܠ ܥܕܢ *in all time, always*–from ܟܠ *all*, ܥܕܢ *time* and the prefix preposition, ܒ *in*.

7) V. 4. w.8., ܢܙܕܩ *that thou mightest be just*–*Ethpa.* 2nd. sing. masc. future from ܙܕܩ. The preformative ~~falls away as the conjunction ? precedes.~~

8) V. 6. w. 7., ܐܝܕܥܢ *thou makest me to know*–2nd. sing. pret. Aph. from ܝܕܥ with a suffix pronoun.

9) V. 9. w. 7., ܡܚܐ *blot out*–imperative Pe. from ܡܚܐ.

Psalm civ. 1—10.

10) V. 5. w. 1., ܐܬܣܝ *prepared, laid*–~~*Ethpe.*~~ from ~~ܬܣܝ~~.

11) V. 5. w. 4., ~~ܡܬܩܢܢܬ~~–~~participle~~ with a suffix pronoun from ~~ܩܢܐ~~.

12) V. 7. w. 7., ܡܬܙܕܥܝ *hastening*–an *Ethpe.* participle, from ܙܕܥ.

13) V. 9. w. 6., ܘܢܟܣܘܢ *and* (that) *they should not cover*–3d. plural, Pa. from ܟܣܐ with a suffix pronoun, and the conjunction ܘ preceding.

SYRIAC LEXICON.

ܐܰ, ܐܳܒܳܐ, suf. ܐܲܒ a father, pl. ܐܳܒ̈ܳܗ̈ܳܬ̈ܳܐ ܐܳܒ̈ܳܗ̈ܳܬ̈ܳܐ parents.

ܐܰܒ to perish, Aph. to cause to perish, to destroy.

ܐܰܒܶܠ to be sad, to be disturbed.

ܐܰܒ̣ܢܺܝܠ *Abnil* (name of an idol).

ܐܰܒ̣ܪܳܗܳܡ Abraham.

ܐܰܓ̈ܪܳܐ m. a reward.

ܐܶܓ̈ܪܬ̈ܳܐ a letter, a writing.

ܐܽܕ̈ܢܳܐ an ear.

ܐܳ or.

ܐܳ O ! (mark of the vocative).

ܐܳܦ̣ namely, that is (from ܐܳ and ܦ̣).

ܐܽܡ̈ܢܽܘܬ̈ܳܐ skill, ability.

ܐܽܡ̈ܬ̈ܳܐ f. a nation.

ܐܳܦ̣ܺܝܪ Ophir (a proper name).

ܐܽܪ̈ܗܳܝ Edessa in Mesopotamia (a proper name).

ܐܽܪ̈ܚܳܐ a way.

ܐܽܪ̈ܝܬ̈ܳܐ the law book of Moses, the Pentateuch.

ܐܽܪ̈ܫܠܶܡ Jerusalem.

ܐܶܙܶܠ to go, to go away.

ܐܰܚ brother.

ܐܶܚܶܕ to hold, to seize, to lay hold of.

ܐܚܪ̈ܳܢ the last, the end.

ܐܚܪ̈ܺܝ, ܐܚܪ̈ܳܢ another; fem. ܐܚܪ̈ܬ̈ܳܐ, pl. m. ܐܚܪ̈ܺܝܢ, ܐܚܪ̈ܢ̈ܳܬ̈ܳܐ.

ܐܺܝܓ̈ܪܽܘܦ̣ܛ̈ܳܝ an Egyptian.

ܐܺܝܓ̈ܪܽܘܦ̣ܛ̈ܳܝܬ̈ܳܐ *Adverb*, like the Egyptians.

ܐܺܝܕ̈ܳܐ hand–in Hebrew יָד.

ܐܺܝܟ̈ܳܐ who, which, fem. of ܐܢ̈ܳܐ.

ܐܺܝܟ̈ܳ so as, according to, as to, (*secundum*) nearly, ? ܐܺܝܟ̈ܳ just as, therewith.

ܐܰܝ̈ܟ̈ܳܐ where? ? ܐܰܝ̈ܟ̈ܳ there, where; ? ܐܰܝ̈ܟ̈ܳ whither? ? ܐܰܝ̈ܟ̈ܳ ? whence?

ܐܰܝ̈ܟ̈ܳ where.

ܐܝܟ.

ܐܝܟ, ܐܝܟܢܐ how? ܐܝܟܢܐ ܕ so that.

ܐܝܠܝܢ pl. they.

ܐܝܢ truly, certainly, yes.

ܐܝܢܐ who, what—ܒܐܝܢܐ at what.

ܐܝܣܚܩ Isaac (a proper name).

ܐܝܣܪܐܝܠ Israel (a proper name).

ܐܝܩܪܐ honor, a mark of esteem, a solemn procession.

ܐܝܬ it is, ܐܝܬܝ I am, etc.

ܐܟܕܢܐ serpent (ἔχιδνα).

ܐܟܚܕ at the same time—together.

ܐܟܠ to eat, to consume.

ܐܟܡܐ just as, ܐܟܡܐ ܕ of such a quality (*qualis*).

ܐܟܣܢܝܐ a stranger, a guest (ξένος).

ܐܠܐ but, yet (ἀλλὰ), if not (=ܐܢ ܠܐ).

ܐܠܐ to lament.

ܐܠܗܐ God.

ܐܠܗܝܐ godly.

ܐܠܗܘܬܐ f. divinity, the godhead.

ܐܠܟܣܢܕܪܝܐ an Alexandrian.

ܐܠܦ Olaph, the first letter of the alphabet.

ܐܢܫ.

ܐܠܦ to learn, Aph. to cause to learn, to teach.

ܐܠܦܐ a ship.

ܐܠܨ to constrain, to compel, to urge any one, ܐܠܝܨ oppressed.

ܐܠܝܨܐ oppressed.

ܐܡܐ mother.

ܐܡܕ *Amida* in Mesopotamia (a proper name).

ܐܡܝܢ, ܐܡܝܢܐ, surely, firmly.

ܐܡܢ *Aph.* ܗܝܡܢ, fut. ܢܗܝܡܢ to believe.

ܐܡܝܢܐܝܬ Adv. constantly.

ܐܡܪ to say, to speak.

ܐܡܪܐ a lamb.

ܐܡܬܝ (with ܕ following) if.

ܐܢ if.

ܐܢܐ I, pl. ܚܢܢ we.

ܐܢܘܢ m. ܐܢܝܢ f., that (*as Acc.*)

ܐܢܛܝܢܘܢ *Antinum* (a proper name).

ܐܢܚ *Ethpa.* to sigh.

ܐܢܫ man, a certain man, pl. ܐܢܫܝܢ and ܐܢܫܐ.

ܐܢܫܘܬܐ.

ܐܢܫܘܬܐ humanity, *as concrete*, mankind.

ܐܢܬ m. ܐܢܬܝ f. thou; pl. ܐܢܬܘܢ m.

ܐܢܬܝ f. you.

ܐܢܬܬܐ a woman, a wife.

ܐܣܝܐ a healing.

ܐܣܝܪܐ a bound, pl ܐܣܝܪܐ ܒܝܬ a prison.

ܐܣܛܘܢܝܐ stylite (according to Assem.)

ܐܣܛܣܝܐ sedition.

ܐܣܛܘܩܐ oil of cinnamon.

ܐܣܛܪܛܝܓܐ a soldier.

ܐܣܟܝܡܐ external appearance, dress, (σχῆμα).

ܐܣܟܘܠܛܝܣ hypocrite

ܐܦ also, ܠܐ ܐܦ neither.

ܐܦ, ܐܦܝ face, ܥܠ ܐܦ over, ܠܐܦ according to, towards.

ܐܦܣܩܘܦܐ a bishop.

ܐܦܬ to be anxious, uneasy.

ܐܪܒܥ ܐܪܒܥܬ four.

ܐܪܛܘܕܘܟܣ heterodox.

ܐܪܙ.

ܐܪܝ a lion.

ܐܪܝܘܣ Arius.

ܐܪܝܘܦܓܝܛܝܣ Areopagite.

ܐܪܟܘܢ a ruler, a chief man.

ܐܪܡܝ a Syrian, a Gentile.

ܐܪܣܝܩܐ an errorist, a heretic.

ܐܪܣܝܣ heresy (αἵρεσις).

ܐܪܥ earth, land, country.

ܐܫܟ to find, *Ethpe.* to be found.

ܐܫܬ ܝܘܡܬܐ the six days work, the creation.

ܐܬܐ to come, *Aph.* to lead, to bring, to conduct.

ܐܬܪ, ܐܬܪܐ a place, a region.

ܒ.

ܒ in, from, through, to.

ܒܐܟܝܠܐ a possessor of a bath.

ܒܡܐ, ܒܡܬܐ a pulpit (βῆμα).

ܒܗܠܝܢ hence.

ܒܗܬ to be ashamed, *Aph.* to make ashamed.

ܒܗܬܬܐ shame, disgrace.

ܒܘܠܐ, ܒܘܠܨܐ a counselor.

ܒܘܫܝܐ agreeableness, amiableness.

ܒܘܪ awkward, uneducated.

ܫܒ.

ܫܒ *Pa.* ܫܒܒ to deride, to mock.

ܠܒܫ (from ܐܒܫ end) finally.

ܫܠ to cease, to destroy.

ܚܠ to conceive.

ܒܚܠ pregnant.

ܒܝܢ among, between.

ܒܝܫ m. ܒܝܫܬܐ evil.

ܒܝܫ m. an evil person–pl. ܒܝܫܐ, ܒܝܫܬܐ.

ܒܝܫܬܐ malice.

ܒܝܣܐ Besoe (a monk–proper name).

ܒܝܬ = ܒܝܢ between, by; ܒܝܬ ܚܘܬ out; ܒܝܬ ܢܗܪܝܢ Mesopotamia.

ܒܝܬ, ܒܝܬܐ a house, ܒܝܬ ܪܘܡܝ the Roman dominion.

ܒܝܬ ܠܚܡ Bethlehem (a proper name).

ܒܟܐ to weep.

ܒܠܚ without.

ܒܢܝ pl. m. sons. ܒܢܝ ܐܢܫܐ *Const.* ܒܢܝܢܫܐ men, lit. sons of men. ܒܪ is always used in the sing. for son.

ܒܙܐ to despise. *Part.* P. ܒܙܝܐ despised.

ܒܪ.

ܒܣܝܠܐ Basilius (a proper name.

ܒܥܘܬܐ f. joy, benignity.

ܒܥܐ m. back.

ܒܥܐ to perfume.

ܒܥܝܬܐ odors.

ܒܥܐ to seek, with ܠܘܬ to entreat, to demand.

ܒܥܠ ܕܡܐ enemy, an adversary.

ܒܥܝܬܐ the seeking, the finding out.

ܒܪ to take away.

ܒܪ m. small–ܒܪܬܐ feminine.

ܒܪܘܬܐ a small matter (for the *Adj.* small).

ܒܨܐ to explore, to discover, *Ethpa.* with ܒ to contemplate.

ܒܨܐ a gnat, a midge.

ܒܪ, ܒܪ son. ܒܪ ܡܕܝܢܬܐ an inhabitant of the city.

ܒܪܐ to create.

ܒܪܐܒܐ Barabbas (a proper name).

ܒܪܒܪܐ a Barbarian.

ܒܪܕܝܣܢ Bardesanes (a proper name).

ܒܬܐ houses, pl. feminine.

ܒܪܟ to fall down, to bend the knees, *Ethpa.* to receive a benediction, to bless one's-self.

ܐܦ

ܐܦ but, yet.

ܐܬܬܥܒ *Ethpa.* to become man.

ܐܢܫܐ man.

ܐܘܪܐ the lightning, brightness.

ܒܪܬܐ, ܒܪܐ a daughter. pl. ܒܢܝ.

ܛܠܝܬܐ, ܛܠܝܐ a young woman, a maiden.

ܒܬܪ after, ܒܬܪܝܢ afterwards.

ܒܬܪ ܗܟܝܠ soon, (literally), shortly thereupon.

ܓ

ܓܝܪܐ, ܓܐ an arrow, dart.

ܓܒܐ to choose, to select.

ܓܢܒܐ a side, a part, ܓܒ

ܓܢܒ ܒܝܫ the wrong side, i. e. an enemy.

ܓܒܐ the choice.

ܓܒܝܬܐ a formation, a creature.

ܓܒܪ, ܓܒܐ a man, a person.

ܓܬܣܡܢܝ Gethsemane (a proper name).

ܓܕܦ *Pa.* ܓܕܦ to blaspheme.

ܓܕܪ to meet with any one, to happen to any one.

ܓܘ in the midst, ܒܓܘ within.

ܓܘܕܐ a troop, a multitude.

ܕ

ܕܘܕܦܐ m. blasphemy.

ܕܘܢܐ shame, disgrace.

ܕܘܪܝܐ Guria (proper name of a woman).

ܕܘܙܐ circumcision.

ܕܚܩ to laugh, to mock.

ܕ for.

ܕܠ to uncover, to discover, *Ethpe.* to be discovered, to be made known.

ܕܡ to rob, *Ethpe.* to be robbed.

ܕܡܝܣܝܐ public, free.

ܕܢܚܐ Galilee (a proper name).

ܕܢܚܐ a revelation.

ܕܥ to engrave.

ܕܥܘܬܐ an accomplishment, perfection.

ܕܥܟ to fulfill, to finish.

ܕܩܝܦ mighty.

ܕܪ *Pass. Part.* ܓܢܝܐ hidden, unknown.

ܕܫ to lend.

ܕܪܥܐ, ܕܪܥܬܐ race, family (γένος), offspring.

ܕܫܟ *Aph.* ܐܫܟ to lie down.

ܕܬ to scold, with ܛ.

ܕܬܡܐ the north.

ܕܟܐ a bone, a limb.

ܕ.

ܕ mark of the *Genitive; Relative Pronoun;* while, that, therewith, in order that.

ܕܒܰܚ to offer, *Pa.* the same.

ܕܶܒܚܳܐ an offering.

ܕܒܰܪ to carry, to take, *Ethpe.* to be conducted, to conduct oneself.

ܕܓܰܠ to lie, *Pa.* ܕܰܓܶܠ.

ܕܰܓܳܠܽܘܬܳܐ a falsehood.

ܕܰܗܒܳܐ gold.

ܕܽܘܒܳܪܳܐ behavior.

ܕܘܺܝܕ David, sometimes written ܕܰܘܺܝܕ (a proper name).

ܕܽܘܟ, ܕܽܘܟܳܐ, ܕܽܘܟܬܳܐ, place.

ܕܳܫ, ܕܫ to crush.

ܕܚܶܠ to fear, to worship.

ܕܶܚܠܬܳܐ fear, terror, ܦܰܬܟܪܶܐ, ܕܶܚܠܰܬ superstition.

ܕܰܝܘܳܐ an evil spirit, the Devil.

ܕܰܝܘܳܢܳܐ to be possessed of an evil spirit.

*ܕܺܝܠ a word accompanying the *Possessive Pron.* § 16, ܕܺܝܠܝ who is my, or my.

ܕܺܝܠܳܟ thy, or who is thy.

ܕܶܝܢ but (δὲ). "and".

ܕܰܝܳܢܳܐ a Judge.

ܕܺܝܢܳܐ judgment.

* This is formed from ܕ and ܠ. Vid. reference above. Tr.

ܕܪܫ.

ܕܺܝܣܳܢ Daison (the proper name of a river).

ܕܰܝܪܳܐ a cloister.

ܕܰܝܪܳܝܳܐ a monk.

ܕܰܝܪܳܝܽܘܬܳܐ monastic life.

ܕܺܝܰܬܺܝܩܺܝ testament (διαθήκη).

ܕܟܶܐ, ܕܰܟܝܳܐ pure, clean.

ܕܟܳܐ Pa. ܕܰܟܺܝ to purify.

ܕܟܰܪ to remember.

ܕܡ, and ܕܡܳܐ the blood.

ܕܡܽܘܬܳܐ a resemblance, an image, a likeness.

ܕܳܡܝܳܐ similar.

ܕܡܳܝܳܐ *Constr. St.* ܕܡܰܝ̈ value.

ܕܡܶܟ to sleep.

ܕܡܺܝܟ sleeping; Matt. viii. 24, pl. ܕܡܺܝܟܺܝ̈ܢ.

ܕܡܰܥ to weep.

ܕܡܰܪ *Ethpa.* to wonder at, to be astonished.

ܕܳܢ to judge, *Pass. Part.* ܕܺܝܢ judged.

ܕܶܢܚܳܐ the feast of the appearance of Christ; Epiphany.

ܕܶܩܢܳܐ the beard.

ܕܪܶܟ *Aph.* ܐܰܕܪܶܟ to comprehend.

ܕܪܳܥܳܐ an arm.

ܕܪܰܫ to encounter, to speak with any one.

ܗܐ.

ܗ.

ܗܐ lo!

ܗܕܐ *Pa.* ܗܰܕܺܝ to lead, to guide.

ܗܕܐ this, she, *Pron.*(*Chal.*, הָא).

ܗܕܡܐ members.

ܗܕܪܐ honor, glory.

ܗܘ m. ܗܝ f. and ܗܘ m. ܗܝ f. that, the former; ܗܘ ܕ who; ܡܢ ܗܝ ܕ since.

ܗܘܐ to be (*Verb Subst.*) *Fut.* ܢܗܘܐ.

ܗܘܝܘ he, she.

ܗܘܢ them.

ܗܘܦܟܐ customs, deeds.

ܗܝܕܝܢ there, then.

ܗܝܟܠܐ a temple, a palace.

ܗܝܡܢܘܬܐ faith, belief, doctrine, ܬܪܝܨܬܐ ܦܘܪܩܢܐ the saving faith.

ܗܟܘܬ in like manner.

ܗܟܝܠ therefore.

ܗܟܢ, ܗܟܢܐ so, in this manner.

ܗܠ, ܠܗܠ hence, for, there.

ܗܠܟ *Pa.* to wander, to go forth, to walk.

ܗܠܝܢ they, these.

ܗܢ, ܗܢܐ m. ܗܕܐ f. plur. ܗܢܘܢ m. ܗܢܝܢ f. this.

ܗܢܝܢܐ advantage, pleasure.

ܗܦܟ to return, *Aph.* to lead back.

ܗܪܘܕܣ Herod (a proper name.)

ܗܪܟܐ here, hither.

ܗܫ, ܗܫܐ now, at present.

ܘ.

ܘ ܘܐ the letter *Vau*, and.

ܙ.

ܙܒܢ to redeem, *Fut.* ܢܙܒܢ, *Pa.* ܙܒܢ.

ܙܒܢ, ܙܒܢܐ time, pl. ܙܒܢܐ Acts xvii. 26.

ܙܒܢܬܐ, ܬܪ̈ܬܝܢ or ܙܒܢܝܢ ܬܪ̈ܬܝܢ twice; ܙܒܢܝܢ ܬܠܬ thrice; ܙܒܢ ܩܠܝܠ ܡܢ ܩܕܡ before.

ܙܓܠ to grow dumb, to put to silence.

ܙܕܝܩܐ just, upright.

ܙܕܩ to be just, ܙܕܩ it befits, it is suitable, it is becoming.

ܙܕܩܘܬܐ agreement, correspondence.

ܙܕܩܬܐ alms.

ܙܗܝܪܐܝܬ *Adv.* carefully.

ܙܗܪ *Ethpa.* to beware.

ܙܘܚܐ praise, show, splendor.

ܙܢܘܒܝܘܣ Zenobius (a proper name).

ܙܘܥ.

ܙܘܥ, ܙܳܥ to move, to be restless.

ܙܘܳܥܳܐ a moving, a dance.

ܙܘܦܳܐ hyssop.

ܙܺܝܘܳܐ honor, splendor.

ܙܺܝܙܳܢܳܐ a weed.

ܙܰܝܶܢ to arm.

ܙܟܳܐ to conquer, to vanquish.

ܙܳܟܽܘܝܳܐ a conqueror.

ܙܡܺܝܪܳܐ a song.

ܙܢܳܐ species, kind.

ܙܢܝ, ܙܢܝܳܐ m. fornication.

ܙܢܝܽܘܬܳܐ fornication.

ܙܥܽܘܪ, ܙܥܽܘܪܳܐ little, ܕܠܳܐ ܒܙܥܽܘܪ not small.

ܙܥܶܩ to cry, to call.

ܙܩܺܝܦܳܐ cross.

ܙܩܰܦ to crucify, to torture.

ܚܒ.

ܚܺܐܪܳܐ free, ܒܰܪ ܚܺܐܪܳܐ free.

ܚܰܒ ought.

ܚܒܽܘܫܝܳܐ quiet, concealed residence.

ܚܰܒܺܝܒܳܐ beloved, pl. ܚܰܒܺܝܒܺܝܢ.

ܚܰܒܺܝܒ Habib (a proper name).

ܚܰܒܪܳܐ an associate, the other, any one.

ܚܒܰܫ to enclose.

ܚܰܓܳܐ a feast, a feast day.

ܚܙܩ.

ܚܰܓܺܝܪܳܐ lame.

ܚܰܕ m. ܚܕܳܐ f. one, a certain one, any one ܚܰܕ ܒܫܰܒܳܐ sunday.

ܚܕܳܐ, ܚܰܕܺܝ to rejoice; ܪܰܒܬܳܐ ܚܰܕܽܘܬܳܐ to rejoice very much.

ܚܰܕܽܘܬܳܐ rejoicing.

ܚܕ̈ܳܕܶܐ mutual, reciprocal.

ܚܰܕܘܳܐ, ܚܰܕܽܘܬܳܐ gladness.

ܚܰܕܝܳܐ joy.

ܚܰܕܝܳܐ the breast, pl. suff. Luke, xxiii. 48.

ܚܕܰܪ to surround, to flow around.

ܗܶܕܪܳܐ honor, majesty.

ܚܕܳܪܝܢ around.

ܚܰܕܶܬ to renew.

ܚܰܕܬܳܐ new, pl. ܚܰܕ̈ܬܳܐ.

ܚܘܳܐ, *Pa.* ܚܰܘܺܝ to show, to indicate.

ܚܽܘܒܳܐ love.

ܚܽܘܡܠܳܣܳܢܳܐ perseverance, patience.

ܚܽܘܣܳܪܳܐ injury.

ܚܙܳܐ to see *Ethpe.* to be seen, to appear.

ܚܶܙܘܳܐ a vision, pl. ܚܶܙ̈ܘܳܢܳܐ an apparition.

ܚܙܺܝܪܳܢ June.

ܚܙܰܩ to bind.

ܐܬܪ.

ܐܬܪ bond, union.

ܐܬܪ a view.

ܐܬܪ to err, to sin.

ܐܬܪ m. sin, crime, pl. ܐܬܪ, ܐܬܪ and ܐܬܪ.

ܐܬܪ f. sin.

ܐܬܪ wheat, pl. ܐܬܪ.

ܐܬܪ to live, *Aph.* ܐܬܪ.

ܐܬܪ and ܐܬܪ life. (It always has the plural form but generally a singular signification.

ܐܬܪ m. a debtor, pl. ܐܬܪ.

ܐܬܪ living creature, an animal, a monster.

ܐܬܪ, ܐܬܪ a force, an army.

ܐܬܪ to strengthen.

ܐܬܪ and ܐܬܪ strong.

ܐܬܪ linen, fine linen.

ܐܬܪ, ܐܬܪ wise, plural ܐܬܪ and ܐܬܪ.

ܐܬܪ wisdom.

ܐܬܪ vinegar.

ܐܬܪ a gnat. a fly.

ܐܬܪ to mingle, *Ethpa.* to take part, to associate with any one.

ܐܬܪ, ܐܬܪ sound, healthy.

ܐܬܪ to wash.

ܐܬܪ.

ܐܬܪ to dream, *Ethpe.* to recover.

ܐܬܪ for, instead of.

ܐܬܪ *Ethpe.* to be angry.

ܐܬܪ anger, wrath.

ܐܬܪ a sigh.

ܐܬܪ we, us, pl. c. from ܐܬܪ.

ܐܬܪ a heathen, an idolater.

ܐܬܪ, ܐܬܪ far be it.

ܐܬܪ vehement, strong.

ܐܬܪ to envy, with ܒ.

ܐܬܪ to cover *Ethpa.* to conceal one's-self.

ܐܬܪ diligently.

ܐܬܪ *Aph.* to blush, to be ashamed.

ܐܬܪ the back, the loins.

ܐܬܪ to be white.

ܐܬܪ to see, to look out.

ܐܬܪ, ܐܬܪ to curse, to detest.

ܐܬܪ *Pa.* to liberate.

ܐܬܪ a magician, a sorcerer.

ܐܬܪ f. from ܐܬܪ finally, the end, enough.

ܐܬܪ endurance, suffering.

ܐܬܪ, ܐܬܪ darkness, pl ܐܬܪ Eph. iv. 18.

ܐܬܪ to mark, to seal.

ܐܬܪ a seal.

ܛܶܝܬ.

ܛ.

ܛܶܒܳܐ a rumor, a report.
ܛܳܒ *Adj.* good. *Adv.* very.
ܛܒܺܝܥ *Part.* P. m. sealed.
ܛܰܒܥܳܐ seal.
ܛܘܒ *Pa.* ܛܰܝܶܒ to be ready, to be willing.
ܛܘܒܢܳܐ the pious, the good.
ܛܘܒܬܢܳܐ happy, blessed.
ܛܘܗܡ, and ܛܘܗܡܳܐ kind, family, offspring.
ܛܘܛܝܬܐ vine, branch.
ܛܘܝܒܐ readiness.
ܛܘܡܣܐ a part (*tomus.*)
ܛܘܦ, ܛܦ to swim over anything, to overflow.
ܛܘܪܐ a mountain.
ܛܘܪܦܐ distress, misfortune.
ܛܘܫܝܐ that which is concealed, ܒܛܘܫܝܐ secret.
ܛܝܒܘ, ܛܝܒܘܬܐ goodness, excellence, benevolence, grace.
ܛܟܣ to order, (τάσσειν).
ܛܟܣܐ an arrangement, order, state (τάξις).
ܛܠܐ, ܛܠܝܐ a young man, a youth.
ܛܠܝܬܐ a girl, a maiden.

ܝܒܫ.

ܛܥܢ to carry.
ܛܠܩ *Ethpa.* to be dispersed.
ܛܡܐܐ foul, detestable.
ܛܡܐܐ unclean.
ܛܡܐܘܬܐ uncleanness.
ܛܥܐ to wander, to wander around, to forget, with ܡܢ to fall from something, to apostatize, *Aph.* to mislead, to deceive, to cheat.
ܛܥܝܘܬܐ error, heresy.
ܛܥܡ to taste, to taste well.
ܛܥܢ to be laden, to bear, *Aph.* to cause to carry, to bring.
(ܛܦܦ = ܛܘܦ) ܛܦ to overrun. *Aph.* ܐܛܦ to overflow, to fill.
ܛܦܣ, *Ethpe.* ܐܬܛܦܝܣ to acquiesce, to obey.
ܛܪܕ to chase away, to drive away
ܛܪܦ to strike, *Ethpe.* ܐܬܛܪܦ.
ܛܪܦܐ a leaf.

ܝ.

ܝܐܐ, ܝܐܝܐ fine, suitable, proper.
ܝܐܒ to wish very much, *Ethpa.* the same.
ܝܒܠ to lead, to lead away.
ܝܒܫ to dry up.

ܝ.

ܝ, ܐܝܕܐ hand, ܒܝ by, with help, on account of.

ܐܘܕܐ *Aph.* ܐܝܕܐ to thank, with ܒ to believe in something, to confess.

ܝܕܝܥ m. acknowledged, known.

ܝܕܥܬܐ f. knowledge.

ܝܕܥ to know, to be acquainted with; *Ethpe.* to be known; *Aph.* to make known, to indicate.

ܝܕܥ, ܡܝܕܥܐ an acquaintance, one known.

ܝܕܥܬܐ knowledge, insight, device.

ܝܗܒ to give, *Imperative* ܗܒ; with ܢܦܫܐ to give up one's life.

ܝܗܘܕ, ܝܗܘ Judæa, ܝܗܘܕܝܐ pl. Jews.

ܝܘܒܝܢܐܢܘܣ Jovinian (a proper name).

ܝܘܚܢܢ John (a proper name.)

ܝܘܣܦ Joseph (a proper name).

ܝܘܠܝܘܣ Julius (a proper name).

ܝܘܠܝܢܘܣ Julian (a proper name).

ܝܘܟܪܢܐ a doctrine, teaching.

ܝܘܡ, ܝܘܡܐ day, ܒܝܘܡܡܐ by day, ܝܘܡܡ, ܝܘܡܢܐ to day, now; ܟܠ ܝܘܡ daily.

ܝܘܢܝܐ a Greek, ܝܘܢܝܐܝܬ *Adverb.* in the Greek manner, according to the Greeks.

ܝܘܬܪܢ, ܝܘܬܪܢܐ use, advantage.

ܝܘܚܝܢܐ a hermit.

ܝܠܕ to bring forth, *Ethpe.* to be born.

ܝܠܕܐ birth.

ܝܠܕܐ a small boy, a child.

ܝܠܦܐ a teacher, a learned man.

ܝܠܦ to learn, *Aph.* to inform.

ܝܡܐ the sea.

ܝܡܐ to swear, *Aph.* to cause to swear, to swear to.

ܝܡܝܢܐ the right hand, the right.

ܝܢܩܐ a suckling, a baby.

ܝܣܦ *Aph.* to add.

ܝܥܐ to increase rapidly.

ܝܥܩܘܒ Jacob (a proper name).

ܝܩܝܨ one who takes care.

ܝܩܕ to burn.

ܝܩܕܐ flame, holocaust.

ܝܩܪ, ܝܩܪܢܐ illustrious, honored, great.

ܝܪܬ to be great, to increase (in respectability).

ܡ.

ܡܝܬܐ a month.
ܡܕܟܐ, ܡܫܟܢܐ a tent.
ܡܫܝܚܐ Jesus.
ܡܐ being, essence.
ܡܐܒ to remain, to dwell, to settle, to sit.
ܡܐ ... ܡܢ more than.
ܡܐܬܪܘܬܐ superfluity.
ܡܐ to win, to abound.

ܒ.

ܒܙܥ to prevent, to rebuke.
ܒܚܕ, ܒܚܐ passion.
ܒܚܩ justly.
ܒܚܩܘܬܐ justice, righteousness.
ܒܚܐ a stone, a rock, Cephas, or Peter.
ܒܙܥܬܐ f. a rebuke.
ܒܠܡܐ perhaps.
ܒ as, during (pleonastic before the *Part.*). "when"
ܒܗܢܐ a priest.
ܒܗܢܘܬܐ the priesthood.
ܒܫܡܬܐ shame.
ܒܟܘܟܒܐ m. a star, *pl.* ܒܟܘܟܒ̈ܐ Matt. xxiv. 29.
ܒܟܝܪܐ a priest.
ܒܣܐ, ܒܘܣܐ m. a cup.
ܒܢܝܢܐ a cell.

ܓ.

ܓܘܢܕܐ a throne.
ܓܫ *Ethpa.* ܐܬܓܫ to blush.
ܓܢܘܫܬܐ the laying on or extending of the hand (χειροτονία).
ܓ all, every, ܓܟ each.
ܓܘܪܐ a dog.
ܓܘܠܠܐ, ܓܘܠܦܐ a crown.
ܓܡܠܐ every thing, any thing.
ܓܡܠܬܐ a bride.
ܓܡ how much, how much more.
ܓܡܥ to be amazed, to be sad.
ܓܢ to give a surname.
ܓܢܕܐ a fellow servant.
ܓܢܦܐ bosom, lap.
ܓܢܫ to assemble, to collect together, *Ethpa.* to be assembled.
ܓܢܘܫܬܐ an assembly.
ܓܣܐ a cup.
ܓܣܐ to conceal, *Pa.* to cover, *Ethpa.* to hide one's-self.
ܓܣ, ܓܣܝܐ, ܓܣܝܢܐ concealed, *pl.* ܓܣ̈ܝ.
ܓܥܒܐ famine.
ܓܥ to deny, to refuse, to desert (with ܒ).
ܓ where, ܠܓ there where.
ܓܥ to feel pain, ܠܐ ... ܓܥ it pains one.

ܟܪܝܐ.

ܟܪܝܐ sad, sorrowful, *Ethpe.* to pass by, to go.

ܟܪܝܗ, ܟܪܝܗܐ infirm, weak.

ܟܪܙ *Aph.* to announce (χηρύσσειν).

ܟܪܣܛܝܢܐ a christian.

ܟܪܟ to involve, to roll up, to pass by.

ܟܪܟܐ a roll, a scroll.

ܟܫܐ a collision, a shock.

ܟܫܦ *Ethpa.*, ܐܬܟܫܦ to humbly entreat.

ܟܬܒ to write, *Aph.* the same.

ܟܬܒܐ a writing, a book.

ܟܬܢܐ flax, linen.

ܟܬܦܐ a shoulder.

ܟܬܪ to remain, to remain behind.

ܠ.

ܠܐ not, no; ܕܠܐ lest, without.

ܠܒܐ heart.

ܠܒܒ to arouse, to cheer.

ܠܒܘܫܐ dress, a garment.

ܠܒܝܒܘܬܐ a decision, reliance.

ܠܒܟ to hold, to take hold.

ܠܒܪ outside, without.

ܠܒܫ to clothe, to cover.

ܠܘܐ *Pa.* to accompany, *Ethpa.* to be accompanied, to be confirmed.

ܡܓܘܫܐ.

ܠܘܓܬܐ abuse, insult.

ܠܘܩܒܠ against, towards.

ܠܘܬ to, by, besides, with.

ܠܚܐ to blot out.

ܠܚܘܕ, ܒܠܚܘܕܝ only, alone.

ܠܚܡܐ bread.

ܠܠܐ, ܠܠܝܐ, ܠܝܠܝܐ night, *pl.* ܠܠܝܘܬ &c.

ܠܝܬ it is not.

ܠܠܐ an insane person.

ܠܥܠ over, up; ܠܩܕܡ ܡܢ before, besides.

ܠܥܣ to eat.

ܠܘܩܒܠܐ opponent.

ܠܫܢ, ܠܫܢܐ tongue, language.

ܡ.

ܡܐ that, what; ܡܐ ܕ when.

ܡܐܡܪܐ word, discourse, a part of speech.

ܡܐܢܐ a handle, a covering.

ܡܒܘܥܐ spring, fountain.

ܡܒܪܟܬܐ a blessing, a benediction.

ܡܓܠܐ, ܡܓܠܬܐ scroll, volume, roll.

ܡܓܢ freely.

ܡܓܘܫ, ܡܓܘܫܐ a wise man, *pl.* ܡܓܘ̈ܫܐ.

ܡܕܒܚܐ.

ܡܕܒܚܐ an altar.

ܡܕܒܪܐ a desert.

ܡܕܒܪܢܘܬܐ redemption.

ܡܕܒܪܐ a cloister, a chamber.

ܡܕܒܪ thus, thence, therefore.

ܡܕܝܢܐ, ܡܕܝܢܬܐ a town, a city.

ܡܕܡ something, ܠܐ ܡܕܡ nothing.

ܡܕܡܙܓܢܐ eastern, ܡܕܡܙܓܢ the East.

ܡܕܘܫܐ a song, a hymn.

ܡܗܝܡܢܐ believing, with ܥܡܐ orthodox.

ܡܗܝܪ prompt, ready.

ܡܗܪܟܬܐ a gift.

ܡܟܟ, *Pa.* ܡܟܟ to deride.

ܡܠܘܐ myrrh.

ܡܠܘܬܐ death.

ܡܠܛ to strike, to prick, to bite.

ܡܠܬܐ a blow, plague, *pl.* ܡܠܬܐ.

ܡܡܟ weak, humble.

ܡܢ on the morrow.

ܡܢܬܐ a tempest, *pl.* waves.

ܡܣܐ to go, to come, to arrive, 3 *f. Pret.* ܡܣܬ.

ܡܢ from, of, over, on account of; ? ܡܢ while.

ܡܠܐ.

ܡܗܝܡܢܐ a heretic, a seducer.

ܡܟܡܗ secretly.

ܡܝ water.

ܡܬ to die, *Aph.* to cause to die, to mortify.

ܡܬܝܠ distinguished, excellent.

ܡܬܟܬܐ humility, modesty.

ܡܬܟܝܟ affable, modest.

ܡܬܟܠ now, immediately.

ܡܬܟܝܟܬܐ lowliness, intelligence.

ܡܟܟ, ܡܟ to be depressed.

ܡܠ to be full, *Pa.* to fill, *Ethpe.* to be filled.

ܡܠܐ word, saying, *plur.* ܡܠܐ.

ܡܠܐܟ an angel, a messenger.

ܡܠܟܐ a captain.

ܡܠܟ to advise, to consult, to reign.

ܡܠܟ, ܡܠܟܐ a king.

ܡܠܟܘܬܐ a kingdom.

ܡܠܠ to speak, to converse.

ܡܠܬܐ *Abs.* word.

ܡܠܬܐ *Emph.*, word *pl.* ܡܠܐ.

ܡܠܦܢܐ a teacher, a learned man.

ܡܠܦܢܘܬܐ learning.

ܡܡܠܠܐ speech.

ܟ.

ܟ who? ? ܟ that, which, ܟܢܐ who is this?

ܟ certainly (μέν); it often is superfluous.

ܟ of, from, on account of, since; ܟ ܠܥܠ from, of; ܟ ܐܚܪܬ afterwards, hereafter, with suff. ܟܢ of us.

ܟܘ what?

ܟܢܣܝܐ a faithful servant.

ܟܢܝܐ a candlestick.

ܟܣܐ a part.

ܟܗܕܬܐ patience.

ܟܗܝܕܐ poor.

ܟܕܟܝܬܐ f. baptism.

ܟ, ܟܝܐ a hollow, a cavern.

ܟܦܣܢܐ an interpreter, an explainer.

ܟܝ, ܟܝܐ possible.

ܟܝ to be able, *Ethpe.* the same, to have power to do (with ܒ by, through).

ܟܝܟܣܬܐ splendor, light.

ܟܝ in the midst.

ܟܝܬܐ midst.

ܟ, ܟ, ܟܐ Lord, Sir, ܟܝ *literally* my Lord (title for bishop or any other ecclesiastical person), ܟ our Lord, (i. e. Christ); ܟܬ title for ecclesiastical ladies.

ܟܢܝܐ a pearl, a precious stone.

ܟ to fall off, to cast away, to make free.

ܟܢܬܐ a falling off, an injury.

ܟܢ bold, impudent, *Adv.* ܟܢܝܬ.

ܟܦܐ a garment.

ܟܢ bitter, sorrowful.

ܟܟܣܐ a chariot, a throne.

ܟܢ that which relates to Christ.

ܟܢܫܐ a flock, an assembly, a community.

ܟܪܙ a messenger.

ܟ to anoint.

ܟܣܟ changable, variegated.

ܟܫܝܚ the Anointed, the Messiah.

ܟܫܟ known, distinguished.

ܟܫܠܡ complete, perfect.

ܟܫܡܫ a deacon, a minister.

ܟܫܡܫܘܬܐ the office of a deacon.

ܟܬܐ a person sick of the palsy.

ܟܬܐ a position, a bed.

ܡܫܬܥܒܕܢܘܬܐ.

ܡܫܬܥܒܕܢܘܬܐ f. obedience.
ܫܥܒܕ to extend.
ܫܥܒܕܐ time, a period.
ܡܬܪܓܡܢܐ an interpreter.
ܡܫܬܥܒܕܢܘܬܐ necessity.
ܡܫܬܥܒܕܢܐ a catechumen.

ܢ.

ܢܒܝܐ m. a prophet, Matt. i. 22. *pl.* ܢܒܝ̈ܐ.
ܢܒܝܐܘܬܐ f. prophecy.
ܢܟܝܠܘܬܐ drawing out, patience, suffering.
ܢܗܝܪ shining, bright.
ܢܗܪ to shine, *Aph.* to light, *Ethpa.* to be bright.
ܢܗܪܐ a river.
ܢܘܗܪܐ m. light, from ܢܗܪ to shine.
ܢܝܚ, ܢܘܚ to repose, to be appeased, *Aph.* to lay aside, to put away.
ܢܝܚܐ, ܢܝܚܘ rest.
ܢܟܪ, ܢܟܪܝܐ, ܢܟܪܬܐ a stranger, ܢܟܪܝܬܐ f. also *Neuter*.
ܢܡܣ, ܢܡܘ to sleep.
ܢܦܩܐ distribution, expending.
ܢܘܪܐ fire.

ܣ.

ܢܣܝܘܬܐ abstemiousness.
ܢܣܝܠܐ a valley.
ܢܦܠ to go down, to descend, *Aph.* to lay down, to take down, to bring, to deliver.
ܢܣܝܐ m. a garment, *pl.* ܢܣ̈ܝ, ܢܣ̈ܐ.
ܢܦܩ to drop.
ܢܨܚ to take care of, to watch.
ܢܨܝܚܘܬܐ f. lenity, meekness.
ܢܩܝܕܐ Nicæa (a proper name).
ܢܩܝ, ܢܩܝܐ a yoke, a bow.
ܢܩܡ guilt, injury, crime.
ܢܩܪ to augment, to honor, to sacrifice, to slay.
ܢܡܘܣܐ law.
ܢܣܒ to take, to receive.
ܢܣܝܢܐ temptation.
ܢܣܟ to pour, *Ethpe.* ܐܬܢܣܟ.
ܢܣܩ to ascend.
ܢܦܫܐ refreshment.
ܢܦܠ to fall.
ܢܦܩ to go out, *Aph.* to take out, ܢܦ̈ܣ spread.
ܢܦܫܐ the soul, reflexive, self.
ܢܩܐ to fight, to attack
ܢܨܒ to plant.

ܢܨܝܒܝܢ.

ܢܨܝܒܝܢ a victory, an exploit.

ܢܨܝܒܝܢ Nesibis in Mesopotamia (a proper name).

ܢܨܝܚ victorious, superior, clear.

ܐܬܢܨܚ *Ethpa.* to be avenged .

ܢܨܒ to adhere, to follow.

ܢܨ to dig, to dig out.

ܢܩܒ (*pl.* ܢܫܐ) a woman.

ܢܦܠ a downfall, a curse.

ܣ.

ܣܟܐ silver, money.

ܣܦܐ a bushel.

ܣܒ an old man, *Adj.* old.

ܣܥܦ dense, extensive.

ܣܕܐ an ode, a song.

ܣܒܥ to be satisfied.

ܣܡܟ to believe, *Pa.* to declare, to forbear, *Aph.* to suppose.

ܣܒܪ hope.

ܣܓܐ to multiply, to increase.

ܣܓܕ to worship, to honor.

ܣܓܕܐ worship, honor.

ܣܓܠ a cluster.

ܣܓܝ, ܣܓܝܐ much, *Adv.* very.

ܣܓܝܐ a multitude.

ܐܬܦܥܠ.

ܣܕܪ to order, to arrange.

ܣܗܕ to testify, to witness, *Aph.* to die as a martyr.

ܣܗܕܐ *Emph.* of ܣܗܕ a witness, a martyr (= μάρτυς).

ܣܗܕܘܬܐ testimony, witness, martyred one.

ܣܘܥ a multitude.

ܣܘܟܠܐ offense.

ܣܘܩ to long for something, to take pleasure in.

ܣܘܪܝܐ thought.

ܣܘܬܦܐ reception, ascension to heaven.

ܣܡ, ܣܘ to place, to inter, to add, ܣܟ to shut, ܣܦܪ to write or compose books, ܣܩܠ to punish with death, *Ethpe.* to be interred, to be buried.

ܣܘܢܘܕܘܣ synod (σύνοδος).

ܣܘܟܢܐ indigence, poverty, need.

ܣܘܟܠܐ a deed, an occurrence.

ܣܘܪܝܐ Syria.

ܐܬܦܥܠ *Adv.* Syriac, in the Syriac.

ܣܘܪܝܝܐ.

ܣܘܪܝܝܐ a Syrian, *Adj.* Syrian.
ܣܬܬ to pull down, *Pa.* to destroy, *Ethpa.* to be dispersed.
ܣܛܢܐ Satan (a proper name).
ܣܛܪܐ a side, a page.
ܣܒܰܠ to bear, to endure, to tolerate.
ܣܡܟܐ the laying on (of hands).
ܣܘܢܕܐ an assembly.
ܣܦܐ a sword (ξίφος).
ܣܦܐ to expect, *Pa.* ܣܰܦܶܐ to wait.
ܣܥܘܕܐ transgression.
ܣܩ to ascend.
ܣܡ, ܣܰܡ to place, to lay upon, to commit.
ܣܥܪ to support, ܢܥܐ to take refreshment, to tarry.
ܣܥܠܐ left, wrong.
ܣܢܐ to hate.
ܣܢܝܐ hated, mean.
ܣܬܐ to need, ܣܰܬܺܝ *Part. Pass. Pe.*
ܣܒ to make, to do, to visit (the sick).
ܣܦܪܐ a scribe, *pl.* ܣܦܪܶܐ, ܣܦܪܶ̈ܐ.
ܣܦܝܢܬܐ, ܣܦܝܢܐ a ship.
ܣܦܪ, ܣܦܪܐ a book.

ܦ.

ܦܘܡܐ, *pl.* ܦܘܡܳ̈ܬܐ the mouth, the lips.
ܦܓܥ *Pa.* to dishonor, to violate.

ܨ.

ܨܒܬܐ a feast, a feast-day.
ܨܒ to do, to perform, to yield, to make something (with a double Accusative).
ܨܒܝܐ m. servant, *pl.* ܨܒܝ̈ܢ, ܨܒ̈ܝ Mat. xiii. 27.
ܨܒܬܐ creator.
ܨܒ to pass by, to pass over; with ܒ, to pass around.
ܨܒܝܬܐ Hebrew, Ad. Hebraically.
ܨܒ, ܨܰܒ shortly.
ܨܒܐ, ܨܒܝܬܐ a young cow.
ܕ until, ܠܐ ܕܥܕ not yet; ܕܟ until, ܕܟ ܕ until that; ܕܒܬܐ, ܕܒ time.
ܨܒ *Pa.* to support, to aid.
ܨܒܬܐ church.
ܨܥ to act unjustly.
ܨܥ, ܨܥܐ unjust, sinful.
ܨܥܐ wicked, ungodly.

ܐܣܦ.

ܐܣܦܐ a habitation, an abode.

ܐܦܪܐ death.

ܐܦܢܐ an answer, an alternative song.

ܐܬܬ, ܐܬ *Ethpe.* to be troubled.

ܐܦܘܠܦܐ uncircumcision.

ܐܙ or ܙ to watch.

ܐܚ to blot.

ܐܪܬ custom.

ܥܝܢ, ܥܝܢܐ eye.

ܙܥ to arouse, *Aph.* to stir up.

ܙܥܐ a guardian angel.

ܠ over, to, against, on account of; ܕܠ because.

ܐܠܦܣܦܐ avarice.

ܒܠܐ, ܒܐܠܐ cause.

ܒܐܠܐ an altar, Acts xvii. 23.

ܐܙܠ, ܐܠ to go, with ܒ to go into, with ܠ to carry on prohibited intercourse with any one, *Ethpe.* to go into, *Aph.* to lead, to lead into.

ܥܠܡ, *Emph.* ܥܠܡܐ world, race, generation.

ܥܡ with, above.

ܥܡ, ܥܡܐ a nation, *pl.* ܐܡܡܐ, ܐܡܡܐ.

ܥܡܪ to suffer one's self to be dipped, to suffer one's-self to be baptized.

ܥ.

ܥܡܪܐ dipping, baptism.

ܥܡܘܕܐ a pillar.

ܥܡܘܪܐ an inhabitant.

ܥܡܠܐ trouble, labor.

ܥܡܪ to dwell.

ܥܢ to hear, to answer, *Ethpe.* to converse.

ܥܢܦܘܬܐ piety.

ܥܢܝܐ one who is dead.

ܥܢܢܐ a cloud.

ܥܣܪܝ twenty.

ܥܦ *Pa.* to inter.

ܥܩܝܬܐ aversion, opposition.

ܥܩܩ *Pael*, to inquire.

ܥܩܪܐ a root.

ܥܪܩ to flee.

ܥܫܚ to avail, to prevail.

ܥܬܝܕ prepared, *Part.* (put for the future).

ܥܬܝܩ ancient, old, f. ܥܬܝܩܬ.

ܥܬܝܪ, ܥܬܝܪܐ rich.

ܨ.

ܨܐܢܐ fruit, *pl.* ܨܐܢܐ.

ܨܒܐ to meet, to happen to (with ܒ).

ܨܦܪ, ܨܦܪܐ body.

ܫܘܪ.

ܫܘܪ, ܫܰ to blow, to sound.
ܦܘܠܘܣ Paul (a proper name).
ܦܘܠܚܢܐ work.
ܦܘܡ, ܦܘܡܐ mouth.
ܦܘܩܕܢܐ a command.
ܙܘܕ *Ethpe.* to be unwilling.
ܦܘܪܟܐ a tower (πύργος).
ܦܘܪܥܢܐ a reward, a recompense.
ܦܘܪܩܢܐ redemption, salvation.
ܦܘܪܫܢܐ separation.
ܫܪܐ, ܫܰ to remain, to come to any one.
ܫܘܫܦܐ doubt.
ܫܘܫܦܐ an explanation.
ܫܪܟܐ a phial.
ܫܘܪܟܡܐ a philosopher.
ܫܘܪܒܐ Pilate (a proper name).
ܫܘܬܐ mediation, entreaty.
ܫܘܬܦܐ a servant of the church.
ܫܦܐ cheek, jole.
ܫܪܥ to divide, *Ethpa.* to doubt.
ܫܪܚ, *Part.* ܫܳܪܚ to work, to serve.
ܬܒ to return, *Pa.* to answer, *Aph.* to lead back, to make known; *Ethpe.* to turn one's-self.

ܬܰ.

ܬܗܠܝܠܐ an apparition, an enchantment.
ܬܚܡܐ a limit, an end.
ܬܒܪ, ܬܰ to free, *Aph.* to permit.
ܬܘܠ a lot, a portion, *pl.* ܬܘܠܐ.
ܬܘܟܠܐ a work, labor.
ܬܟ, *Pa.* ܬܰܟܰ to free, to deliver.
ܬܰ to command.
ܬܦܐ, ܬܘܦܩܢܐ precept, command.
ܬܘܟܐ a camp, a valley.
ܬܘܪܥܝܕܐ paradise.
ܬܳܐ a redeemer, a deliverer.
ܬܳܐܝܕܐ salutiferous, saving.
ܬܳܐ Persia.
ܬܳܐܝ a Persian.
ܬܳܐ to recompense, *Ethpa.* to be rewarded.
ܬܳܐܦܐ face, presence.
ܬܳܐ to preserve, to deliver.
ܬܳܐ to separate, to divide, *Ethpe.* to be divided, to appoint.
ܬܳܐ to break.
ܬܐ to extend, to spread.
ܬܐܝ just, right.
ܬܐ to interpret.

ܦܬܓܡܐ.

ܦܬܓܡܐ a word, a matter.
ܦܬܐ, ܦܬܝܐ wide.
ܦܬܚ to open.
ܦܬܟܖ̈ܐ *pl.* m. idols, images.
ܦܬܟܪܐ an idol, an image of a false god.

ܨ.

ܨܐܐ to be filthy.
ܨܐܐ vile, filthy.
ܨܒܐ to be willing, to wish.
ܨܒܝܢܘܬܐ will, ܨܒܝܢܘܬ, ܢܦܫܐ, ܡܢ of one's-self, freely.
ܨܒܝܐ willing, ready.
ܨܒܝܢ will.
ܨܒܝܢܐ will, purpose.
ܨܗܐ to thirst.
ܨܘܡ, ܨܡ to fast.
ܨܘܡܐ days of fasting, fast days.
ܨܘܪܬܐ a figure, a pretence.
ܨܠܐ to incline, *Pa.* to pray, with ܥܠ to pray for any one, to bless.
ܨܠܐ, ܨܠܝܐ inclined.
ܨܠܒ *Ethpe.* to be crucified.
ܨܠܘܬܐ a prayer, an entreaty.

ܩܘܡܝܛܪܝܢ.

ܨܠܝܒܐ a cross.
ܨܠܡܐ a figure, an image.
ܨܦܪܐ early time, dawn.
ܨܪܐ *Ethpe.* to be separated, to burst.

ܩ.

ܩܒܠ *Pa.* to receive; ܐܬܩܒܠ to happen, to come to pass.
ܩܒܪ to bury.
ܩܒܪܐ, ܩܒܘܪܐ a sepulchre.
ܡܢ ܩܕܝܡ from the beginning.
ܩܕܡ for, to, ܕ ܩܕܡ ܡܢ ere, before.
ܩܕܡܝ, ܩܕܡܝܐ the first.
ܩܕܝܫܐ holy.
ܩܘܐ to remain, to stop.
ܩܘܒܠܐ a reception, an entertainment.
ܩܘܕܫܐ holiness.
ܩܘܡ, ܩܡ to stand up, to stand, *Aph.* to erect, to set up, to conclude, to appoint, to determine; with ܩܪܒܐ ܥܡ preceding, to make war with any one.
ܩܘܡܝܛܪܝܢ a church-yard, bury-ing-ground.

ܩܕܫܐ.

ܩܕܫܐ a servant of the church, sexton.

ܩܣܛܢܛܝܢ Constantine (a proper name).

ܩܪܬܐ a town, a city.

ܩܪܢܝܐ a Cyrenean (a proper name).

ܩܫܝܛܐ truth.

ܩܛܠܐ m. a murderer, a robber.

ܩܛܝܪ cunning, ingenious.

ܩܛܠܐ slaughter, murder.

ܩܘܡܐ a league, ܒܢܬ ܩܘܡܐ consecrated virgins.

ܩܝܡܬܐ resurrection.

ܩܛܘܠܐ a song.

ܩܛܝܪܐ a tree, bark, a book.

ܩܝܬܪܐ Cithara, harp.

ܩܝܬܪܝܐ a player on the cithara.

ܩܠ, ܩܠܐ a voice.

ܩܛܝܢ little.

ܩܪܝܢܘܬ the clergy.

ܩܪܝܐ a bride.

ܩܢܐ to acquire; *Aph.* to grant, to bring.

ܩܢܐ a pen, a reed.

ܩܢܛܘܢܛܐ a centurion.

ܩܣܪܝܐ Cæsarea (a proper name).

ܩܪܐ to call, to cry.

ܪܫ.

ܩܦܘܩܝܐ Cappadocia (a proper name).

ܩܣܛܐ cassia.

ܩܪܐ to name, to call, to choose.

ܩܪܒ to approach, to draw near, *Pa.* to conduct, to bring; ܩܪܒ to sacrifice.

ܩܪܒܐ war

ܩܪܘܣܛܐ a crystal.

ܩܪܝܒ near.

ܩܪܝܢܐ reading.

ܩܪܝܬܐ a field, a country.

ܩܪܢܐ a horn.

ܩܪܛܐ calvary.

ܩܫܝܫܐ a priest, an elder.

ܫ.

ܫܓܝ much, great, loud, chief; 2) a teacher, *Emphat.* ܫܓܝܐ *Abs pl.* ܫܓܐ *Const. pl.* ܫܓܝ.

ܫܓܐ to grow, *Pa.* to bring up, to educate.

ܫܬܐ a myriad, *pl.* ܫܬܐ.

ܫܓܐ greatness, a multitude.

ܫܫ, ܫ to wish very much, to desire, *Ethpa.* the same.

ܫܐ to be angry.

ܪܓܠ, ܪܓܠܐ foot.

ܙܩܦ.

ܙܩܦ to stone.

ܙܩܦ to mark, to feel, *Aph.* the same, with ܒ to perceive, to remark.

ܙܩܦܐ a wish, a desire.

ܙܕ to go, to chastise; with and without ܒܝܬܐ to ship.

ܙܕܝܩܐ a persecutor.

ܙܕܝܩܘܬܐ persecution.

ܙܕܙ to hasten, to tremble, *Ethpe.* to be afraid, to be terrified.

ܙܕܩܝܣܝܐ Roman, *Adv.* romaically, Latin.

ܙܕܩ to run, to hasten.

ܙܥܦܐ anger, misfortune.

ܙܥ m. spirit.

ܙܥܬܐ f. wind, breath, spirit.

ܙܥܬܢܝܐ spiritual.

ܙܥܬܐ bowel love, bowels of mercies.

ܙܥܩܐ distance ܡܢ ܙܥܩܐ from a distance.

ܙܩܦ *Aph.* ܐܙܩܦ to raise up, to elevate.

ܙܩܒܬܐ a gift.

ܙܩܘܦܐ a quarrel.

ܙܩܦܐ a cloth, a rag.

ܙܟܐ.

ܙܟܘܟܝܐ a prince, a person of rank.

ܙܟܘܦܐ a sign.

ܙܥܝܪ beloved.

ܙܥܪ to love, *Ethpa.* with ܥܠ to feel compassion.

ܙܥܪܐ *pl.* compassion, benevolence, love.

ܙܥܪܘܬܐ love.

ܙܦ to lie, to float.

ܙܨ to be far distant.

ܙܪܐ smell.

ܙܪܩܐ spittle.

ܙܬܝܐ the first named.

ܙܬܝܬܐ, ܙܬܝܐ firstling, beginning, *pl.* ܙܬܝܬܐ.

ܙܬܝܟܘܗܢܐ the high priest.

ܙܬܝܐ a person of rank.

ܙܬ to ride.

ܙܬ *Ethpa.* to feel inclined, to be moved.

ܙܟ, ܙܟܐ f. ܙܟܝܐ high, loud, *pl.* ܙܟܐ James iv. 6.

ܙܟܐ to lie, to be placed, *Aph.* to cast, to send; with ܒܐܫ to administer; with ܢܦܫ to lose life.

ܪܡܐ.

ܪܡܐ *Part. P.* thrown down, given up.

ܪ̈ܡܬܐ hills, Luke xxiii. 30.

ܪܡܝܣܘܬܐ patience, long suffering.

ܪܡܫܐ evening.

ܪܣܣ to sprinkle.

ܪܥܐ *Pa.* ܪܥܝ to obtain again, *Ethpa.* to be reconciled.

ܪܥܘܡܬܢܐ mournful, deeply moved.

ܪܥܝܐ a herdsman.

ܪܥܝܢ, ܪܥܝܢܐ sense, mind.

ܪܥܡ *Ethpe.* to be angry.

ܪܥܡܐ thunder.

ܪܩܕ to dance, to mourn, to lament.

ܪܫܝܥܐ sinful, a transgressor.

ܪܫܡ to make a sign.

ܪܬܚ to be inflamed, to rejoice.

ܫ.

ܫܐܒܘܪ Sapores (a proper name).

ܫܐܕܐ an evil spirit.

ܫܐܠ to entreat, *Pa.* to ask; with ܥܠ to ask after some one.

ܫܐܠܬܐ, ܫܐܠܬܐ entreaty.

ܫܐܢ, ܫܝܢ to reconcile, to calm.

ܫܒܒܘܬܐ nearness.

ܫܘܙܒ.

ܫܒܚ to praise.

ܫܒܝܐ captivity, destruction.

ܫܒܝܚܐ praise-worthy.

ܫܒܫܬܐ a vine.

ܫܒܛܐ a sceptre.

ܫܒܠ to guide, to lead.

ܫܒܥ, ܫܒܥܐ seven, ܫܒܥܝܢ seventy.

ܫܒܩ to leave, to give up, to permit, to let go.

ܫܒܬܐ a week.

ܫܓܘܫܝܐ an uproar.

ܫܓܝܫܐ restless, uneasy.

ܫܓܪ to kindle.

ܫܓܫ *Ethpe.* to be moved, to be indignant.

ܫܕܐ to throw, to precipitate.

ܫܕܪ *Pa.* to send, *Ethpa.* ܐܫܬܕܪ is sent.

ܫܗܪ to awake.

ܫܘܐ to be worthy, *Ethpe.* to be considered as worthy.

ܫܘܐ, ܫܘܝܐ equal. *pl.* ܫܘ̈ܝܐ.

ܫܘܒܗܪܐ renown.

ܫܘܒܚܐ praise, renown, glory.

ܫܘܓ, ܫܓ to wash.

ܫܘܙܒ to free, to tear away.

ܚܫܚ.

ܚܫܚܐ dishonor, shame.
ܚܫܚܘܬܐ change, exchange.
ܚܫܠܡܐ consummation, end.
ܚܫ, ܚܫܐ to despise.
ܚܫܘܬܐ power, authority, right.
ܚܫܬܐ way, street.
ܥܫܐ a wall.
ܚܫܝܬܐ beginning.
ܚܫܝܢܐ confirmation.
ܚܫܠܝܬܐ gain, advantage.
ܚܫܝܐ awkward, stupid.
ܚܫܝܐ despised, small, inferior.
ܚܫ *pl.* f. ܚܫܝ present, *Aph.* ܐܚܫ to be able, to find.
ܫܕܪ to send, to put away.
ܫܩ, ܫܩܛ to cease, to rest.
ܫܩܛܐ, ܫܩܛܬܐ rest, ܫܩ ܫܩܛܐ, ܫܩܛ sudden.
ܫܠܝܚܐ an apostle.
ܫܠܚ *Pa.* ܫܠܝܚ to be able, to be powerful.
ܫܠܡ to approach fulfillment, *Pa.* to fulfill, to complete; with ܠܘܬ to salute, *Aph.* to deliver up; ܢܦܫܐ to give up the ghost, to die.

ܫܦܪ.

ܫܠܡܐ *pl.* m. ܫܠܡܝܢ peace.
ܫܡ, ܫܘܡ a name.
ܫܡܘܢܐ Samona (a proper name).
ܫܡܥܘܢ Simon (a proper name).
ܫܡܝܐ heaven.
ܫܡܣܛܐ Samosata (a proper name).
ܫܠܡ to finish, to complete.
ܫܡܥ to hear.
ܫܡܥܘܢ Simeon, Simon (a proper name).
ܫܡܫ to serve.
ܫܡܫܐ the sun.
ܫܢ *Pa.* to go away, ܫܢܝ ܡܝܬ or ܫܠܚ ܡܝܬ to die.
ܫܢ, ܫܘܢ insane, foolish.
ܫܢ, ܫܢܬܐ year.
ܫܢܝܐ torment, pain, torture.
ܫܢ, ܫܢܐ tooth.
ܫܢܝܢ sharp.
ܫܥ *Ethpa.* ܐܬܫܥ to relate.
ܫܥ, ܫܥܬܐ an hour; ܒܚܕ ܫܥ forthwith.
ܫܥܫܥ jest, play.
ܫܦܝܪ beautiful, good, *fem. pl.* ܫܦܝܪ also the *neuter*, goodness.

ܫܩܠ.

ܫܩܠ to hear, to take; *Aph.* with ܡܢ to go away.

ܫܪܝܐ an inhabitant.

ܫܪܐ to dwell; with ܥܠ to besiege, *Pa.* to begin.

ܫܪܒ, ܫܪܒܐ generation, biography.

ܫܪܓܐ a light, wax light, a candle.

ܫܪܓܪܓܬܐ a spectre, an apparition.

ܫܪܟܐ the remainder, the rest.

ܫܪܪ, ܫܪ *Ethpa.* to be convinced.

ܫܪܝܪܐ true, *Adv.* ܫܪܝܪܐܝܬ truly, really.

ܫܪܪܐ truth.

ܫܬ six.

ܫܬܝܩܐܝܬ *Adv.* silently.

ܫܬܩ to be silent, to be dumb.

ܬ.

ܬܓܪܐ a merchant.

ܬܐܘܡܐ, ܬܐܘܡܐܣ Thomas, (a proper name).

ܬܐܘܦܝܠܘܣ Theophilus (a proper name).

ܬܐ.

ܬܐܠܝܐ not clear, dirty. 2) dregs, that which is most objectionable.

ܬܒܥ to demand.

ܬܓܪ to carry on trade, *Ethpa.* to win (by trade), to be added.

ܬܕܡܘܪܬܐ wonder.

ܬܗܘܡܐ an abyss.

ܬܗܝܪܐ wonderful.

ܬܗܪ to be surprised.

ܬܘ *Tav*–last letter of the Alphabet.

ܬܘܒ or ܬܒ to repent, to turn, to return.

ܬܘܒ again. still.

ܬܘܗ to be astonished.

ܬܘܪܓܡܐ interpretation.

ܬܘܬܐ repentance.

ܬܚܘܡܐ a limit, bound.

ܬܚܬ, ܬܚܘܬ, ܬܚܝܬ under, ܬܚܝܬ ܡܢ from below, ܠܬܚܬ ܡܢ under.

ܬܚܡܨܬܐ shame.

ܬܝܒܘܬܐ repentance.

ܬܒܥ to urge, *Part.* ܬܒܥܝܢ, Luke xxv. 23.

ܬܠܐ to hang up, to raise up.

ܬܠܓ.

ܬܠܓܐ snow.

ܬܠܝܬܝܘܬܐ the Trinity.

ܬܠܡܕ to make a scholar, *Ethpa.* to be learned, to be a scholar.

ܬܠܡܝܕܐ a scholar.

ܬܠܬ, *f.* ܬܠܬܐ *m.* three.

ܬܡܗ to wonder, to be astonished.

ܬܡܝܗܐ wonderful, remarkable.

ܬܡܝܡ, ܬܡܝܡܐ honest, genuine.

ܬܡܢܐ *f.* eight.

ܬܡܢ there, in that place.

ܬܢܐ to repeat, *Pa.* to narrate.

ܬܫܥܝܬܐ.

ܬܩܝܦܐ great, strong.

ܬܪܓܡ to explain, to interpret.

ܬܪܝܢ, ܬܪܬܝܢ two; ܕܬܪܝܢ the second.

ܬܪܝܨܐ right, true, faithful.

ܬܪܥܐ a door, a gate.

ܬܪܥܝܬܐ mind, opinion.

ܬܫܒܘܚܬܐ a hymn, a song of praise

ܬܫܡܫܬܐ service, attendance.

ܬܫܥ *f.* ܬܫܥܐ *m.* nine.

ܬܫܥܝ to narrate, from ܫܥܐ.

ܬܫܥܝܬܐ a narration.

ܬܩܢ = to "order" establish "ordain", etc.

ܬܩܝܢܐ = adj. "right" "firm" etc.

ܫܬܐܣ "foundations"

ADDITIONS AND CORRECTIONS

TRANSLATED FROM THE

SECOND EDITION

OF

UHLEMANN'S

SYRIAC GRAMMAR.

BY

ENOCH HUTCHINSON.

NEW YORK

1875.

ABBREVIATIONS USED IN THIS PART OF THE WORK.

A indicates the Second American Edition, the first figure or figures following, refer to the page of the same edition, the next figures, to the line (always counted from the top of the page), and the next figures indicate the word or words (always counted from left to right), in or after which, the correction or addition is to be made. For example : **A.** 12. 4. 6. indicate American edition, page 12, line 4 from top of page, word 6, counting from left to right. When there are references to Notes or Sections, N. is inserted for the former and § for the latter.

Additions and Corrections.

A. 18. 28. 4.—After the word "east", in Translation, add: "(*i.e.* northerly)".

A.20. 11. 6.—Before "Syrian", add: "ancient".

A. 20. 16. 2.—After "186", add: "Notice of a late work on the modern Syriac tongue (cf. *Rödiger*, Chrestomathia Syriaca, p. 138, ff.), is found in the Journal of the American Oriental Society, vol. v., no. 1., p. 1-180, under the title: 'Grammar of the Modern Syriac Language,' etc., by *Stoddard*, 1856, from which we learn what a transformation the ancient Syriac has received, and what new, foreign elements have been incorporated into the modern language."

A. 21. 35. 1.—Instead of the sentence in translation beginning with: "More recently," etc., add: "whilst there is now (1857) in press a copious and elaborate Syriac Lexicon, whose author, the highly meritorious *Bernstein*, has already distinguished himself in Syriac literature by his Syriac Lexicon attached to *Kirsch's* Chrestomathy, (Lipsiæ. 1836), which will be a most essential aid in the study of the language. *Bernstein's* great lexicon contains the results of the most important investigations made by the old Syriac Lexicographers, and with that work Syriac literature in respect to lexicography of that period, closes. *

A. 21. 39. 2. After "Sieffert", add: "and *Rödiger*".

A. 21. 41. 12. After "Syriac", add: "monumental".

A. 23. 39. 3. After "4", add: "Ed. II. 1691".

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* The first number of *George Henry Bernstein's* great Lexicon was issued in 1857, but, I regret to say, that, for want of sufficient encouragement, the learned lexicographer was not able to proceed with the work. *Tr.*

A. 25. 18. 4. After "Testament", add: "*Georg. Henry Bernstein*, Lexicon Syriacum Chrestomathiæ Kirschianæ denuo editæ. Lipsia. 1836-8.

A. 25. 29. 3. After "Bernstein", add: "Lipsia. 1832. 8vo.

A. 25. 36. 8. After "Syr.", add: "*Æmil. Rödiger* Chrestomathia Syriaca (Glossario explanata). Halis Saxonum. 1828. 8vo.

A. 28. 28. 2. Instead of the first five lines of Rem. 2, in Translation, add: "In respect to the above named joining of individual letters to each other in a word, it should be remarked: that the letters, ܒ, ܓ, ܗ, ܘ, ܙ, ܚ, ܛ, ܟ, ܠ, ܡ, and ܢ, in the middle of a word, may be joined to letters on both sides of them, while ܐ, ܕ, ܪ, ܣ, ܥ, ܦ, ܨ, and ܫ, can only be joined to letters preceding them; but if one of these letters (ܐ, ܕ, ܪ, ܣ, ܥ, ܦ, ܨ, ܫ) precede the letters ܗ, ܝ, ܘ; or ܠ, no connecting line is inserted between them. So also, ܗ, ܘ, and ܠ, at the beginning of a word, are not joined with the following consonant. The final letters, ܟ ܡ, ܢ, ܥ, ܨ, take or reject the connecting lines, in accordance with the laws of uniting letters by lines.

When ܐ at the beginning of a word is followed by ܠ, the letters are written ܐܠ; but when inverted they are written ܠܐ, consequently, when two words, the first of which ends with ܡ, and the second begins with ܐ, they are united by means of the twisted figure ﬡ; if another ܐ still occur in connection with ܠ, the latter is placed after ܐ, e. g. ﬡ̈ܐ.

A. 29. 18. 7.—Instead of "the gutturals", add: "ܐ and ܠ".

A. 29. 24. 5.—After "ܪ", add: ",being not strongly guttural,".

A. 29. 27. 11.—Instead of the sentence beginning: "from 500-

900", add: "For 500-900, which reach beyond the numbers designated by single consonants, tens, from 50-90, were used, and, like hundreds, were designated by points placed over the letters, e. g ﻉ 600, ﺿ 800".

A. 29. 30. 2.—After the word "units", add: "(which mark, in hundreds, tens and units of compound numbers, falls away again, e. g. ܬܫܢ, 1855)".

A. 31. 4. 1.—Before "(For", add: "Sometimes ܐ was originally retained by Ephrem, e. g. ܐܒ Opp. Syr. I. 34. 1. 2., ܐܒ III. 590. F. 1. 5".

A. 31. 5. 5.—Instead of "three," put: "four".

A. 31. 9. 7.—Instead of "In foreign words it quiesces in ܐ", add: "In foreign words ܐ quiesces in ◌̰ —".

A. 32. 3. 2.—Before "seems", add: "(corresponding with the Hebrew mappik)".

A. 32. 18. 2.—After "1773", add: "and *H. Ewald Ueber das Syrische Punktations system nach Syrischen Handschriften*, in a Treatise on Oriental and Biblical Literature, Bd. Göttingen 1832. pp. 53—129".

A. 32. 29. 3.—Add: "§ 12. 3.", after "8".

A. 33. 2. 6. Instead of the remainder of the note in Translation, add: "Yet it cannot be denied that, in many cases there is a real resemblance between them. In respect to the use of both points (*Kushoi* and *Rukok*), it is universally admitted, that the letters named (aspirates), when in the middle of a word, were originally dependent, for their aspiration, upon the vowels immediately preceding, which emit the softest possible breathings (= ◌̇ *vocal*) flowing over, as it were, to the aspirates. The consonant of a closed syllable immediately preceding, forms the opposite relation, according to which the hardening comes in through *Kushoi*. Hence this mark (*Kushoi*) more frequently occurs in the middle of a word as the *initial* and *final letters* sufficiently make known, in respect to this law of the language. The *first* (initial letters), in continued discourse, are dependent upon the preceding words ending in a vowel or consonant. In the *last*

final letters) even, the vowel or consonant makes its influence felt. Hence these points occur in accordance with the following rules:

A. *Rukok* occurs, *a*) at the beginning of a word, when a vowelless consonant, belonging to the syllable, precedes the aspirates, e. g. ܢܦܫ, ܟܬܒ; *b*) in the middle of a word after a preceding closed syllable with a long vowel, e. g. ܡܠܟܬܐ, ܟܬܒܘܫܐ*; or, when (the relations being the same as before), the following syllable begins with a vowelless consonant, (*vocal sheva*), and no aspirate follows, e. g. ܬܫܒܘܚܬܐ. Nor is the same relation of syllables lost when a helping vowel is received in the middle of a word, as in ܫܪܒܬܐ for ܫܪܒܬܐ. When there is an open syllable, with ܐ quiescing in ‒ or ‒, e. g. ܢܐܒܘܠ, ܢܐܒܪ, Rukok occurs; *c*) in the final consonant of a closed syllable with a short vowel preceding, e. g. ܐܬܕܟܪ, ܫܒܩܬܐ; *d*) under ܟ in the suffix of the 2nd. person plural after a preceding closed syllable, e. g. ܡܠܟܟܘܢ, ܫܡܥܟܝܢ; and finally, *e*) in the middle of a word after a consonant supposed to be doubled, e. g. ܡܠܠܬܐ (from ܡܠܠ); ܫܡܥܬܐ (from ܫܡܥܘܢ).

* The author here seems to regard the termination ܐ of these examples, as forming a syllable of itself without the addition of ܬ and ܒ. This view is against that of Gesenius in respect to Hebrew (vid. his Hebrew Gram. Ed. by Rödiger, 15th Edition, Leip. 1848. § 26.1), where he affirms that, with one exception, every syllable begins with a consonant. A. T. Hoffmann, in his elaborate Syriac Grammar (Halæ. 1827. lib. 1. cap. 2. § 3. 1), affirms that "in respect to the origin and division of syllables, the rules of Hebrew apply in Syriac," with which opinion all Oriental philologists, no doubt, will agree. Furthermore, Uhlemann, in the first edition of his Grammar, recognizes this principle, in his example given in § 5. Anm. Rukok, c. Instead of saying: "after a closed syllable," he should have said, "after an open syllable". This principle he has stated, with an example six lines farther on. The instance evidently comes under Kushoi, being stated in almost the same words as the first instance (marked *a*) under Kushoi. It must have been an oversight of the learned Professor. *Tr*

B. *Kushoi*, on the contrary, occurs, *a*) in the middle of a word after a preceding closed syllable, e. g. ; *b*) after prefixes which form closed syllables by taking the helping vowel —, the initial letter of the syllable before taking the prefix being vowelless, e. g. ( ); ( ); *c*) after dipthongs, which are considered as constituting closed syllables, e. g. , , , (أمر excepted); also in the plural suffix of the 2d. person, e. g. , ; *d*) over those consonants in *Pa.* and *Ethpa.* of regular verbs, as well as the nouns and adjectives derived therefrom, whose middle letter is supposed to be doubled, e. g. , , , ; , e. g. , , ; in *Aph.* and *Ethta.* of verbs ܐ (in ܒ and ܦ), e. g. (from), (from); ܗ and ܐ, where ܐ is changed into ܘ, e. g. , ; or in general, where the first radical letter falls away, as in verbs ܐ and ܝ, e. g. (*Fut.* for), (from); even in nouns, as ; so also, in those particles compounded with in which ܐ falls away, e. g. , ; finally, in derivatives of verbs ܘ, as , even when ܬ has been inserted and the aspirate follows, e. g. (from), (from), (from); or according to the Hebrew analogy, e. g. (=אֶפְרַת); *e*) when a word closes with two vowelless consonants, as in 2d. *Sing. Pret.*, the final letter also takes Kushoi, e. g. . In foreign, (especially

Greek) words, without reference to the division of the syllables, the following letters take it; ܦ which corresponds with φ, ܦ with π, ܟ with κ and ܟ with χ, e. g. ܦܡܦܝܠܘܣ = Πάμφιλος; ܗܦܪܟܐ = ὁ ἔπαρχος, etc. The importance of this mark is apparent in ancient manuscripts, which have no vowels (cf. *Lud. de Dieu*, p. 25. ff. ; *Ewald*, a. a. O. and *Bernstein*, Lexicon Syriacum. Lipsiæ. 1836. 8vo.).

Rem. 2.—In like manner, a point over ܐ in the middle of a word after an open syllable, indicates that that letter has the full force of a consonant, e. g. ܫܐܠ, ܟܐܒ. Also when the same mark is placed over ܗ in ܗܘܐ, ܗ is not sounded. The same is true in respect to ܗ in all compounds with ܗܘ, particularly when the latter has a demonstrative signification, e. g. ܗܟܘܬ, ܗܟܝܠ, ܗܪܟܐ, etc."

A. 33. 22. 7.—After "consonants", add: "in unpointed writings".

A. 33. 24. 2.—After "word", add: "In the *noun masc.* this mark is especially useful for distinguishing the emphatic plural (§ 45. 3) from the same form of the singular".

A. 33. 29. 12.—After "*praised*", add: "(Ps. XVIII. 16)".

A. 34. 8. 7.—After "§ 16. c.", add: "In respect to the use of Ribui in the 3d. pl. *Pret.* it is doubtful, in many cases, whether such use should be considered as really in accordance with the rules of the language (§ 20. 1. Rem.; § 80. 3. Rem.) or an oversight of the transcriber (cf. *Bernstein* Chrestom. p. 3)".

A. 34. 15. 1.—After "Kushoi", add: "cf. § 5. 2. Rem. 1. B". (The information to which this reference relates, is found on p, 377 Translation, second edition., *Tr.*).

A. 34 18. 1.—Instead of the Translation, § 7. to Rem. 1., add: "When the Syrians wished to indicate that a vowel was to be received in order to aid in pronunciation, or when such vowel was to be avoided, as in case of Kushoi and Rukok employed to mark the softer or harder sounds of consonants (§ 5), they placed small horizontal lines over or under the con-

sonants where such vowel was to be introduced or avoided. When there was, in Syriac, such an accumulation of vowelless consonants, that the introduction of a vowel, selected without reference to the etymology of the word and forming a short euphonious syllable, became necessary, a line, called *Mehagyono* (from ܗܓܐ *to reflect*), was placed under that word, indicating the place where the voice necessarily hesitated from the difficulty of pronunciation. The new vowel introduced after such consonant was usually ܰ, but sometimes ܶ, e. g. ܕܚܠܬܐ (*dehhᵉlto*,) making a kind of diæresis. But when the voice was to hasten over the same consonants without the least audible vowel sound, a line was placed over such consonants called *Marhetono* (from ܪܗܛ *to hasten*), e. g. ܙܕܩܬܐ *zedkᵉto.*"

A. 34. 28. 6.—For " only", put " immediately".

A. 34. 32. 4.—After " 11", add : " *Ewald*, a. a. O".

A. 35. 2. 1. Instead of "§ 8.", read : "This mark is similar to *Marhetono*, and should not be confounded with *Mehagyono*. It is a line placed under consonants indicating that the latter have scarcely a perceptible sound, and, from that circumstance it takes its name. When placed under ܠ before ܗ, it indicates a softening of ܠ into a sound very nearly represented by ܐ, e. g. ܠܗܕ *ehadh*. It is scarcely believed that a regular consonant, taking this mark under it, entirely loses its sound, consequently the mark under the middle radical letter of the *imperat. Ethpe.* and *Ethpa.* (ܐܬܩܛܠ) can scarcely be considered as indicating an entire loss of pronunciation. No confirmation of the supposition that a consonant with this mark under it entirely loses its consonant sound, is found in the occurrence of the mark under ܢ, e. g. ܫܢܬܐ, ܡܕܝܢܬܐ, where it is thought to indicate an assimilation, as it does in ܡܕܢ and in the *imper.* ܗܪܛ (from ܪܗܛ). This mark indicates an entire loss of sound only when placed under ܐ and ܗ, such loss of sound being particularly perceptible when ܐ precedes ܝ. (cf. § 12. 1. B. a).

Rem. Since this mark should not be extended, as it has been by some, to the *imperr. Ethtaphal*, and *Eshta.*, so it follows that it is to be considered as extending only to the marking of the *imperative* of *Ethpe.* and *Ethpa.*, for, were it to extend farther, the influence of a rapid pronunciation might, in a measure, counteract the utterance of the fullest known sound of the letter under which it is placed."

A. 35. 19. 2.—After "§ 7", add: ", the difficulty of pronunciation is relieved,". Also put " and " after " antepenultimate". (Nos. 1. and 2. are transposed in the new German Edition, and the Rem. is placed at the end of the section. *Tr.*).

A. 35. 25. 11.—After "final", add: " after the falling away of ܬ,"

A. 35. 30. 1. Instead of the first line of § 10., after " divide" in line 2 of Trans., add : " The Syrians, according to ancient testimony, before their manuscripts were furnished with vowels, and when only a very simple system of accentuation, similar to that of the Hebrew, was known and used (cf. *Ewald*, a. a. O.), divided".

A. 37. 25. 11.—Omit in Trans. from line 25. word 12., " with", to line 27. word 4., and instead, add : "; *c*) with ܠ in ܐܙܠ *to go*, when it (ܠ) begins a syllable in the course of conjugation, in which case, the vowel belonging to it, falls back upon the middle radical".

A. 37. 31. 1.—Instead of Rem. in Trans., add: " Rem. This mark (Linea occultans) also occurs under ܐ in nouns, which are derived from those mentioned under *a* above, as ܐܬܝܠܕܘܬܐ, ܐܬܡܫܘܬܐ. It also occurs under ܗ in ܗܘ and ܗܝ, where they are pleonastic (§ 55. A). It does not appear under ܗܘܐ when it is absolute and has the signification *to be, to become*, or *to come to pass*".

A. 38. 16. 8.—After " occultans", in Trans., add : " by contraction in a word".

A. 40. 21. 4.—Before " is", add: " sometimes".

A. 40. 26. 4.—Instead of the last four lines of § 14. add, before " where"; " *c*) in nouns like ܒܟܝ *wines*, ܫܠܝ *rest*, ܐܬܡܠܝ *yesterday*. But ܝ is sounded only when followed by ܗܘ, e. g. ܒܟܝ ܗܘ, pronounced *bekyu*, and in the emphatic state

of nouns terminating in ـا. So it ought to be considered as well established that ـه without such a union and declension as we have named above, may be enunciated at the end of a word as a weak and slight consonant sound. The same is true of cases mentioned under *a*) above, where ـو and ـه occur at the end of verbal forms, where, in verbs ـّ they form the dipthongs *au*, *ai* and *oi*, e. g. ـَوْ, ـَيْ, ـِيْ.

A. 41. 31. 3.—Before "*c*)" In Trans., add: "the vowel being moved forward.".

A. 41. 32. 6.—Omit from "when", line 2. B., to "In," last line, and add: ".when a suffix of the 1st. sing. and 2d. and 3d. pl., is added".

A. 41. 33. 5.—Before "In", in Trans., add: "In other positions ـو takes its usual place, e. g. ـُوهْ, ـُوهِي."

A. 42. 25. 8.—Omit from line 10. B., word 9. "This", to line 5. B. w. 8., "Finally", and add: "In the *verb* this auxiliary vowel under the first radical with a fleeting sound is ـٰ in *Pret. Pe.* (3. f. and 1 sing.) ـَلْمَٰ, ـَلْمَٰ; or, ـٖ before ـه at the beginning, e. g. ـَهْلَٰ, ـَهْلَٰ; or at the end of verbs ـّ, e. g. ـَيْلِٰ, ـَيْلِٰ; with the exception of the *imperative Ethpe.* and *passive part. Pa.*, and *Aph.*, where it is ـَ and, with ـه, forms the dipthong *ai*, e. g. ـَيْلِ, ـَيْلِ (emphat. state f. ـَيْلِتَا)."

A. 46. 12. 15.—After "12. 1.", add: "In the 1 pl. ـَلِ, and more frequently ـَلِ occur in the *Actis Mart. orientall. of Maruthas* (vid. Tom. ii. p. 327., lin. 14)".

A. 46. 30. 6.—Before "On", in Trans., add: "The *Suffix* 3d.

m. Sing. ـةَـ, enclosed in brackets under *a.* in the table, has been introduced and accepted by some Grammarians without proper authority, and it might be omitted, as its existence is not proved, from the fact that there are numerous examples of the form ـةَـ in *Ephrem* (cf. *Bernstein*, Chrest. Syr. Præf. p. xxi).

A. 47. 2. 3.—Before "In" Trans. instead of 4 lines to "Only", add: "Monosyllabic *nouns*, which lose their vowel, and dissyllabic *nouns*, which lose the vowel of the second syllable in the *emphatic state*, like *derivatives* of verbs ـّ with ـْ and ـَـ take it again when receiving the *suffix* 1 *sing.* and 2 and 3 *plural.* ـْ passes into ـَ and the latter is either *movable* or quiesces in ـَ (cf. § 46). In the *plur.*, *m.*, ـَ, which is peculiar to the pl. suf., coalesces with the termination ـَـ of the *const. st.* (§ 45), e. g. ـَـ (from ـَـ), so that these *suffixes* may be considered as added directly to the last radical".

A. 47. 7. 1.—Omit from "In", Trans. 7 lines to Rem. and add: "The *femin. noun*, on the contrary, takes *suffixes* of the *singular* form, in the *sing.* and *plur.* number, in such a manner, that, with the preceding union vowel omitted, the vowel arrangement of the *emphat. state sing.*, is received with the falling away of ـْ, e. g. ـَـ (*emphat. state* ـْـ); the others (1 *sing.* and 2 and 3 *pl.*) are attached to the form and vowel arrangement of the *construct state*, e. g. ـَـ, ـَـ (*const. st.* ـَـ). The *plural*, with the *suffix* of the *sing.* form only, takes essentially the form and vowel arrangement of the *const. state* (ـْـ), where the ending ـ forms a closed syllable, and thus the *plur.* cannot be mistaken for any other form, e. g. ـَـ, ـْـ, etc."

A. 47. 26. 9.—After "it", add: "is taken substantially for *anything*, or ".

A. 47. 27. 7.—After "us", add: "(cf. Synt. § 54. B. 4. Rem. 1)".

A. 48. 7. 6.—Instead of, "with both plural suffixes", read: "*plural suffixes* of both genders occur with ".

A. 48. 17. 1.—Omit 8 lines in Tr., and read: "Rem. The *masc. sing.* form ܗܝ is very frequently found in the poems of *Ephrem* and always stands before the *noun*. It is used thus in *Ephr.* I. p. 370, e. g. ܗܝ ܒܪܟܐ for ܗܢܘ ܒܪܟܐ, also in I. *Sam.* xvii. 55. In *Assem.* B. O. III. 75, it occurs between the *noun* and *adjective*. On the contrary ܗܢܘ can precede or follow the *noun*. Also ܐܝܬ *fem.*, for ܗܐܝܬ, occurs in *Ephr.* III. 590, before the noun. In the *sing.* (ܗܐܝܬ *fem.*), it is united with ܗܘ m. and ܗܝ *f.* forming ܗܕܐ and ܗܝܬ̈ܐ, and sometimes ܗܘ and ܗܝ precede, e. g. ܗܢܘ ܗܘ *even this*, ܗܐܝܬ ܗܝ *even this*. More frequently in comparison, is the Chaldee ܐܝܟܢ (from ܐ and ܟܢ = אֵכֵן) used in connection with ܐܝܟ, e. g. ܐܝܟ ܐܝܟܢ, also ܐܝܟ ܗܝܟܢ *such* (*Ephr.* III. E. 1).

2. The *Relative* for all *genders* and *numbers* is ܕ, *who, which* and *that*, whose proper position is at the beginning of a word (as a *prefix*). Immediately following a word, it raises the *interrogative* idea and constitutes the *interrogative pronoun*. After ܡܢ, ܕ forms either the general idea of the *relative*, as ܕ ܡܢ *any one, who, who*, or constitutes at the same time, the *demonstrative, that*, as ܕ ܗܢܐ *that, which*, ܕ ܗܝ *that*,

which, ؟ ܐܝܟܐ (*gen.* c.) *that, which.* ؟ preceding ܐܝܟ, expresses the genitive of the indirect question, e. g. ܐܝܟ ؟ *whose*, etc. (cf. § 56. Syntax)".

A. 49. 2. 7.—Add: "*Ephr.* I. 347. E. 7".

A. 49. 7. 3.—Add: ", and partly by the simple personal *suffix* with its case marking it".

A. 50. 11. 3.—After "Future", add: ("indicating an action finished and unfinished)".

A. 54. 3. 3.—Omit: "and imperative".

A. 54. 5. 5.—Instead of "additions", in Trans., add: "marks of persons".

A. 54. 6. 3.—After "and", in Tr., add: "marks of gender and number".

A. 54. 6. 6.—After "end", add: "The *imperative* has the marks of gender and number, in common with the *future*".

A. 54. 17. 5.—Before "is", add: "and has forced itself into use,".

A. 54. 35. 11.—After "*Pret.*" omit to "But" in last line, and add: "the formative ܠ with ◌ܲ preceding (= הִי) does not seem to be derived from the pronoun".

A.. 55. 13. 4.—After "syllable", omit the whole sentence.

A. 57. 2. 4.—Instead of "ܕ which", add: "ܨ (§ 29) and ܕ (§ 30), of which the latter throws".

A. 57. 6. 1.—Instead of the first six lines of Rem., add: "Rem. In the inflection of the *pret. Pe.*, *verbs Med.* E. (*intrans.*) retain ◌ܲ, where, in *verbs Med* A., ◌ܵ stands over the radical syllable, e. g. ܢܩܲܠ, ܢܩܲܠܘ. In the 3d. *m. pl.* (all the

prct.) the paragogic form ܩܛܠܝ is sometimes found. But the forms of the 3 *pl f.* ܩܛܠ̈ܝ, ܩܛܠ̈ܐ, ܩܛܠ̈ adduced by *Buxtorf*, are not confirmed by Syriac Grammarians. In respect to ܩܛ̈ܠ = ܩܛܠ, ܩܛܠ̈ (3. *pl. m.* and *f.*) cf. § 6. 1."

A. 57. 19. 7.—Before "sometimes", add : (ܩܪܶܒ and ܩܪܒ)."

A. 58. 28. 13.—Before "first", leaving out "The", add: "On account of the falling away of the third radical letter, in order to aid in forming the new syllable, the,".

A. 59. 24. 9.—Before "are", add : "even to the *absolute st.** *m.* together with the other cases named in the Rem. of the preceding §,"

A. 60. 3. 9.—After "press" add: "ܩܛ̈ܠ *to kill many* (lit. *more*), from ܩܛܠ *to kill one.* (cf. *Bar-Ali* and *Bar-Bahlul* in *Bernsteins' Chrest. Pref.* p. xx); ܢܫܩ̈ and ܢܫܩ *to kiss*, with a similar reference to single or repeated action".

A. 61. 15. 4.—Before "Aphel", add : "*Pa.* and".

A. 63. 2. 5.—After "Patriarch", add : "; or such letter is transposed, e. g. ܩ̈ܛܓ̈ܪ *κατηγορεῖν* ".

A. 63. 14. 12.—Before "2)", add: "(a *fut.* with ܐ̂, derived from ܨܒ̈ܐ, however, occurs in the Charkl. translation of Luke vi. 30, and in the *Actis Mart.* II. p. 116. 4)".

A. 67. 5. 11.—After "imperat", add : "transitive".

A. 67. 6. 5.—Before "e. g.", add : "with a strong sound of the voice".

* It will be recollected that participles are considered as nouns, and have the absolute and construct state (vid. § 63. E). *Tr.*

A. 67. 9. 1.—Instead of the first seven lines, read: "Rem. The *imperat. Pe.* of ܐܟܰ, like the *pret.*, retains ◌ܰ, but the *imperatives* of the *verbs* ܐܙܶ, ܐܥܰܕ, ܐܟܶܠ, take their form with an intransitive meaning, from the usual roots of *verbs* ܦ״ܥ, e. g. ܡܟܶܠ (Matt. xi. 29). Here also belongs that formation of the *fut.* and *inf. Pe.* in which ܐ of the original ܐ״ verbs, with vowels indicating a transitive signification, quiesces in ◌ܰ, e. g. ܢܰܐܟܶܠ, ܡܰܐܟܶܠ, but with vowels indicating an intransitive meaning, in ◌ܶ, e. g. ܡܶܐܟܶܠ ܢܶܐܟܶܠ. To the first (transitive *verbs*) belong ܐܰܡܶܪ, ܐܰܡܶܪ, ܐܰܟܶܠ (ܐܶܠ which at the same time is ܐ״ܠ), ܐܰܟܶܣ, ܐܰܥܕ, ܐܰܫܩ, ܐܰܙܠ, ܐܰܒܥ. To the last (intransitive) belong ܐܰܕܥ, ܐܰܠܐ, ܐܰܫܬ, ܐܰܟܠ, ܐܰܟܠ, ܐܙܶ, (the roots of the last three being ܦ״ܥ *verbs*). Both inflections are found in ܐܶܠ (also ܐ״ܠ)."

A. 67. 22. 6.—Before "The", add: "For both the forms named above, the London Edition of the New Testament has correctly restored the reading ܡܟܶܠ and ܐܟܶܠ."

A. 68. 8. 10.—Instead of the first ten words of the line, add: "Rem. Since the letters ܐ, ܘ, ܗ and ܢ are often exchanged with each other; this fact not only explains the preceding rule, but the fact that in some verbs ܐ is changed into ܗ. Here belong:"

A. 68. 14. 5.—Instead of lines 13 and 14 to "*pret.*", add: "It is to be attributed to the light and pleasant pronunciation of the *verb* ܐܶܠ, (according to § 12. 1 and § 15. 2) that ◌ is so often used at the beginning of a syllable, is not more frequently united in the same syllable with ◌, and is not sounded, *Lin. Occult.* being placed under it, causing the

following vowel to fall back upon ʾ. This is the case in the ".

A. 69. 6. 11.—After "vowel", add: "(3 *f.* and 1 *sing. pret.*)"

A. 69. 9. 5.—Instead of remainder of Rem. before "Only", read: "Only ܢܬܠ *to give* (for ܢܬܠ) makes an exception to this vowel mark. Here, especially in the *pret.*, a crasis of the first two radical letters is found, in which case ܬ, according to the regular formation, is vowelless, consequently, in the 3d. *m.*, 2 *m.* and *f. sing.*, and in all the *plur.* where ܐ, with *Lin. Occult.* occurs, the vowel of ܐ falls back upon ܬ (ܐܢܬܠ, ܗܐܢܬܠ, ܢܢܬܠ, etc). But where, in the regular inflection, the first radical has its peculiar vowel, especially in the 3 *f.* and 1 *sing.*, crasis, with *Lin. Occult.*, does not occur (ܐܢܬܠ and ܐܢܬܠ). But when the two forms last named take suffixes, the crasis returns again, according to § 36. Here also the first radical remains vowelless (the vowel of ܐ being thrown back upon it), e. g. ܐܗܢܬܠ, *she has given him* (ܐܢܬܠ). In the 3 plur. *m.* and *f*, *Lin. Occult.* falls away again, e. g. ܐܢܢܬܠ *they have given them up* (ܢܢܬܠ). Upon the connection of this *verb* in the *fut.* and *infin. Peal*, with ܢܬܠ = נָתַן cf. §. 35. 2. 6. "

A. 69. 21. 10.—After "ܦ", add: "by dropping the first radical".

A. 69. 28. 7.—Instead of "ܟܬ", add: "ܟ".

A. 70. 2. 5.—After "verbs", add: "consist in the quiescence and changing of ʾ into ܬ and ".

A. 70. 9. 8.—Before "—", add: "in order to relieve the pronunciation".

A. 70. 21. 1.—Instead of the next 14 lines to "Rem.", add:

1. According to the analogy of the regular verb, ܐ, of *verbs* ܐ״, quiesces in ◌ٜ, in the *imperat.* and *fut.* of *Pe.*, ܦܬܚ, ܢܦܬܚ; the *pret.* and *infin.* of the same conjugation takes ◌ٖ ܦܬܰ, ܦܬܳܚ; and in *verbs* ״ܐ, ܐ with ◌ٖ, in like manner, is retained in the *pret.*, *imperat.*, and *fut. Pe.* ܒܢܐ, ܒܢܝ, ܢܒܢܐ, while the *infin.* with ◌ٖ belongs to *verbs* ״ܐ. The preformative of the *fut.* takes no vowel. Only ܐ of the 1st. *sing.* takes ◌ٜ, ܐܦܬܚ. In the other conjugations ܐ passes into ܗ (◌ٜ, of course, is the usual vowel in *Ethpe.*, *Pa.*, and *Aph.* of the regular *verb*), and either quiesces in ◌ٖ, in *Ethpe.*, *Aph.* and *Ethtaph.* (pronounced the same as *Ethpe.*), e. g. ܐܬܬܒܝ, ܐܒܝ, ܐܬܬܙܝ, (*he has exalted himself*, cf. ܐܙܝ); or is *movable* in *Pa.* and *Ethpa.* (corresponding with *Dag. f.* in Heb.), e. g. ܒܒܝ, ܐܬܬܒܒ. In the *part. act. Pe.*, it is changed into ܝ (= *y*, cf. § 1. Rem. 4), e. g. ܩܐ (pronounced *koy-ĕm*), and which (ܐ), in the course of conjugation, loses itself again in ܗ, and with ◌ٖ, forms the dipthong *oi*, e. g. ܩܳܡ (*emph. st. m.* or *fem. abs.*); but, in the *part. pass.*, it follows the regular formation with ܗ quiescing, e. g. ܐܡ. For *Pa.* and *Ethpa.* we sometimes find the conjugations *Palpel* and *Ethpalp.*, e. g. ܙܟ; (*Ephr.* II. 20. D. 5), ܐܬܙܟ;, ܐܬܕܝ (from ◌ٖ).

A. 71. 13. 1.—Instead of the two lines beginning with "some", add: "there are, however, several verbs, originally ״ܐ, which retain ܐ in *Pa.* and *Ethpa.*, e. g. ◌ٖ Pa. ◌ٜ Ethpa. ◌ٜ.

The verbs ܠܐ, ܫܐ follow the same rule in their formation. There are two verbs nearly resembling each other which are distinguished by their signification, ܕܥܝ (*to accuse*), ܐܬܝ (*to be present*), from ܐܝ. Some have double roots, e. g. ܥܘܪ (*to blind*), from ܥܘܪ (*to be blind*), and ܥܪܪ (*to wake up*), from ܥܪ (*to wake*). It is only very seldom that the double root has the same signification, e. g. ܢܦܫ and ܢܦܝܫ (*to breathe*), from which are ܐܢܦܫ and ܦܥܠ *to permit to breathe.*"

A. 71. 32. 5.—After "*convinced*", add: "or *to permit to convince themselves* (= πείθεσθαι), *Ethpe.* or".

A. 72. 8. 10.—After "verbs", add: "and those in which ܐ either quiesces, passes into ܗ, or falls entirely away. The".

A. 72. 10. 1.—Instead of the first line and second to "the", add: "1. In respect to the general formation of the tenses and modes, the following should be remarked. Final ܐ either quiesces in a preceding vowel (◌ or ◌), or passes into ܗ. The".

A. 72. 21. 10.— After "*Pe.*", add: "(except *Pe.* of *verbs* ܠ״)".

A. 72. 24. 2.—Instead of the sentence beginning with "The imperatives", read: "Therefore, we have here the addition of the *imperat. Pe.* to the *imperat.* ending of *Ethpe.*, e. g. ܐܬܩܛܠ".

A. 72. 26. 9.—Before "some", add: "; *Ethpa.* ܐܬܐܡܪ *to be named* (*Acts* 1. 23)".

A. 73. 2. 1.—Before "The" add: "instances of false punctuation for ܐܬܠܐ (*Ethpa.*)".

A. 73. 3. 1.—After "and", omit next word, and add: "an apocopate form ".

A. 73. 10. 1. Instead of first line "to the pret.", add: "A. In which cases, , arising out of , may be either *movable*, or *quiescent*, as can be readily perceived by a comparison of these with the regular *verb*; *a*) is *movable* in verbal formations where, in the regular *verb*, the third radical letter begins a syllable; *b*) it *quiesces*, on the contrary, where the third radical closes the syllable. Consequently belong here under *a*". (Also in lines 12, 13, 14, 15, 17, from top in Trans. omit "in)".

A. 73. 16. 10.—Before "; and", add: "(also the *emph.* form of the *masc.*").

A. 73. 21. 7.—After "cases," add: "(also in *Pe.* of *verbs*)".

A. 73. 23. 1.—Instead of "B. falls away in", add: "B. falls entirely away without compensation, before the formative additions and , or those which begin with and as and . Accordingly belong here". Omit "in," in lines 24, 25, 27, 29, words 10, 7, 10, 11 (counting from the left), in p. 73, and lines 1, 2, 4, T., words 10, 12, 3, in p. 74 in Trans.

A. 74. 5. 7.—Before "e. g." add: "(more nearly approaching to the sound of)".

A. 74. 7. 2.—After "appears" add: "(cf. the Heb. נַאֲוָה, חִשְׁתַּחֲוָה)".

A. 74. 23. 1.—Instead of the first two lines and a half, to "sometimes", read: "When and movable occur together, as in the verb , for the sake of euphony, falls away, if these letters are separated from each other and not in the same syllable. This is the case when the verb takes a preformative and the first radical is vowelless, e. g. *infin. Pe.* , for ".

A. 75. 10. 5.—After "verbs", add: "consist in the falling away of the first radical letter and".

A. 75. 12. 1.—After "*Aph.*", add: "and *Ethtaph.*".

A. 75. 13. 1.—Before "The", instead of the sentence extending to the Rem., add: "A *fut.* and *imperat.* with ◌̱ occur even in transitive *verbs*, e. g. ܢܫܩܠ, ܫܩܠ, in respect to which the former is only distinguished externally from the *pret.* by ◌̱ being placed over the preformative. Two forms (ܢܐܡܪ and ܢܐܡܪ) with ܢܐܡܪ, are in use and a *fut.* with ◌̱, e. g. ܢܩܘܠ (*Ephr.* II. 228. E. 1.), forming the *verbs* ܢܬܒ, ܢܫܪ, ܢܩܘܠ, (cf. ܢܬܩܛܠ § 35. 2. b)".

A. 75. 19. 10.—After "descended", add: "In respect to retaining the characteristic ܐ in Aph., e. g. ܐܰܐܬܐ from ܐܬܐ, compare § 23. 1. Rem.".

A. 75. 25. 7.—Instead of the line to "away", read: "A contraction of the last two radicals, takes place, by which the vowel of the stem syllable falls back upon the first radical".

A. 76. 4. 5.—Instead of 12 words from "takes", to "away", read: ", in its approach to a regular formation, requires a division of its monosyllabic stem and inserts ܐ between the two radicals".

A. 76. 16. 1.—Instead of the seven following lines, add: "2. The *part. pass. Pe.*, retaining the middle radical, is inflected regularly in a fuller form on account of the last two radicals being separated by the insertion of the characteristic ـ between them, e. g. ܡܫܬܡܫ. All of the modes and tenses of *Pa.* and *Ethpa.*, (whose middle radical, it has been thought, should be doubled) are also regularly inflected, e. g. ܡܫܰܡܫ, ܐܬܫܰܡܫ.

Hence we find also the forms *Palpel* and *Ethpalp.*, e. g. ܪܦܪܦ, ܐܬܪܦܪܦ. *Ethpe.* seldom conforms to the first formation, e. g. ܐܬܪܣܣ (*Heb.* IX. 13) ; ܐܬܢܚܒ (*Barhebr.* p. 508) ; ܐܬܟܣܟܣ from ܟܣ (*Assem. Bibl. Or.*, II. pp. 136. 139)".

A. 77. 17. 10.—After "formed", add: "according to some".

A. 77. 18. 1.—Before "*imperat.*," add: "(properly by the elision of ܠ)".

A. 77. 20. 12.—After "ܗܒ", add: "*part. act.* ܝܗܒ , *pass.* ܝܗܝܒ ,".

A. 77. 21. 8.—Before "c)", add: "The *infin. Pe.* ܡܬܗܒ mentioned by *Amira*, p. 362, is difficult to explain".

A. 77. 28. 6.—After "46", add: "(for ܐܗܘܐ *Matt.* XVII. 17. we should read ܐܗܘܐ".

A. 78. 1. 1.—After "*passive*", instead of the rest of line 1, line 2, and line 3 to "while", read : "ܐ being retained throughout all the modes and tenses, quiesces in ◌ܶ , as in *verbs* 3 *Gutt.* (*vid.* § 13. 1. Rem.), while its vowel".

A. 98. 23. 12.—After "*Pa.*", add: "and *Aph.*, retain".

A. 100. 26. 2.—Before "(compare," add: "e. *g.* ܠܡܦܪܢܣܘ *infin. Aph.* from ܦܪܣ, *Ephr.* 1. p. 8. E. 3.".

A. 106. 5. 1.—After "it", add: "(in both cases corrected in the London ed., thus, ܢܦܪܝܗ and ܐܦܪܝܗ)".

A. 106. 21. 6.—Before "In", add: "in consequence of which ܒ becomes movable".

A. 110. 15. 2.—Instead of "ܐܘܣܛܐ," read: "ܐܣܛܐ".

A. 122. 5. 9.—For "ܐܬܪܥܝ," read: "ܐܪܥܝ".

A. 123. 20. 10.—After "44", add: "Rem. A special versatility of the language is apparent particularly in transferring Greek *composites* to itself. This versatility is generally quite evident from an analysis of *composites* in respect to their elements and relation to the genitive (cf. Synt. § 81. Appendix). The following express the *concrete* idea: ܙܕܝܩ ܕܣܒܪܐ *ὀρθόδοξος*; ܝܠܕܬ ܐܠܗܐ *θεότοκος*; (cf. 2 *Tim.* III. 2, 3; *Acts* VII. 51). *Concrete composites*, marking the idea of companionship (= *σύν*), are expressed by ܒܨܝܪ *m.* (*companion*), ܒܨܝܪܬܐ *f.*, less frequently by ܐܚ *brother*, e. g. ܐܚܢ ܕܡܥܡܪܐ *συμφυγάδες*. The Syrians express *universality* (= *παντο*) by ܟܠ placed after it, e. g. ܟܠ ܡܫܠܛ *παντοκράτωρ*; ܟܠ ܟܐ *παντοδύναμος*; *multiplicity* (= *πολύ*) is expressed by ܣܓܝ, e. g. ܣܓܝ ܒܪܟܐ *πολύμακαρ*; ܣܓܝ ܕܝܩܪܐ *πολύτιμος* (*John* XII. 3); ܣܓܝ ܙܓܓܐ (*ἡ*) *πολυποίκιλος*. In reference to *compounding* something of a general nature, cf. *Acts* X. 34; XXIII. 23; 1 *Cor.* VI. 9. The same is true when *abstract* ideas are expressed, e. g. ܡܬܝܠܕܢܘܬܐ ܕܝܘܚܣܐ *γενεαλογία*; ܡܬܝܠܕܢܘܬܐ ܕܐܠܗܘܬܐ *θεολογία*; ܡܬܬܢܝܐ ܕܬܪܬܝܢ *δευτερονόμιον* (cf. *Matt.* XIX. 8; *Eph.* IV. 2; *Col.* 1. 11; III. 12). Of this kind are *compounds* with *ἡμι* preceding, e. g. ܦܠܓ ܐܟܠܝܠ *ἡμισφαίριον*; with *μέσος* preceding, e. g. ܦܠܓ ܒܝܬ; or ܦܠܓ ܡܨܥܬܐ *μεσημβρία* (cf. *Mark* XIII. 35; *Rev.* XIX. 17). The idea of *climate* is expressed by ܡܕܝܢܬ ܡܕܢܚ, and transposed, by ܡܕܝܢܬ ܡܕܢܚ *northeast*. *Negative nouns* are indicated by

ܠܐ preceding, e. g. ܠܐ ܝܕܥܬܐ *ignorance*; ܠܐ ܗܡܝܪܘܬܐ *carelessness*; ܠܐ ܡܛܟܣܘܬܐ *disorder* (ἀταξία) (cf. *Matt.* XIII. 58; XVII. 20); an object entirely negative and its nature foreign, is expressed by ܕܠܐ, e. g. ܕܠܐ ܥܡܐ οὐκ ἔθνος (= עַם לֹא) *nothing less than this*; by a *negative circumlocution*, e. g. ܚܣܝܪܐ ܬܪܚܡܘܬ *want of affection* (ἀστοργία). The same is true in respect to *adjectives* and *adverbs*. cf. *Agrell Supplem.* p. 78 —

A. 124. 7. 3.—After "language", add: "like the other Semitic dialects".

A. 128. 15. 11.—After "*sheep*", add: "ܪܚܫܐ *vermin* (*Ephr.* 1. 8. *D.* 2), ܪܡܟܐ *a herd of horses* (*Ephr.* I. 25. *D.* 5), ܪܗܛܐ *a flood* (*Ephr.* 1. 121. *E.* 5)."

A. 130. 21. 1.—After "should", add: "(as in the London ed. of the New Testament)"

A. 131. 2. 5.—After "etc.", add: "although the form ܐܒ̈ܐ is also found, and, according to *Bar Ali*, the *sing.* ܚܪܘܢܐ lies at the foundation of ܚܪ̈ܘܢܐ.".

A. 131. 9. 7.—After "food", add: "but ܘ in the *emphat. pl.* falls away again, e. g. ܡܠܟ̈ܘܬܐ.".

A. 136. 6. 11.—Erase "V", and, in line 8, 3d word (after "II"), add: "and V".

A. 136. 11. 5.—Instead of the next eight lines to "movable", add: "while the other *suffixes* with their union vowels preceding (ܟ݂ , ܟܘܢ etc.,) are generally attached to the form of the *emphat. state*, e. g. ܡܠܟܘܬܟ, ܡܕܝܢܬܗ, etc., which circumstance is explained by the fact that it relieves the pronunciation made difficult by an accumulation of vowelless consonants. The same rule holds also in monosyllabic *nouns*,

which, in the *emphatic state*, lose — or -- (of the *abs. state*), e. g. ܡܠܟ, *emph.* ܡܠܟܐ, with *suff.* ܡܠܟܗ, ܡܠܟܝ (ܕܝܠܗ, ܕܝܠܝ from ܕܝܠ) etc. *Nouns* derived from *verbs* ܠ״ with ـܐ, *emph. state* ـܐ (*decl.* V., e. g. ܓܠܐ, *emph.* ܓܠܝܐ), allow ـܐ in the *Suff.* (1 *sing.* 2. and 3. *pl.*) to quiesce in —, e. g. ܓܠܝܗ, ܓܠܝܗܘܢ, while in the other *suff.*, ـܐ is *movable*,".

A. 140. 7. 9.—After "syllable," add: "(in the *emphat. sing.* and in all the *plur.*)".

A. 143. 12. 6.—After "2)", add: "and this law of the language is applicable to all *feminines*".

A. 150. 5. 1.—Instead of "denominative adjectives", read: "*adjectives* derived from *nouns*,".

A. 150. 22. 1.—After "Rem.", add: "For ܫܬܐ, the form ܐܫܬܐ occurs with prosthetic ܐ when preceded by the copulative ܘ (ܘܐܫܬܐ), or by ܕ for marking the ordinal number (ܕܐܫܬܐ *the sixth*)".

A. 150. 28. 7.—Instead of the next 14 words, including "feminine", read: "(or ܡܐܬܝܢ *dual* from ܡܐܐ) 200; the other hundreds were formed by a *unit* preceding, in the *fem.*, united with a word having ܡܐ in the *sing.* (ܡܐܬܐ), or by a *unit* separated from a word in the *plur.* having ܡܐ ܘܫܠܫ ܡܐܐ 300, etc.".

A. 151. 4, 9.—After "word", add: "(each having a double gender)".

A. 152. 25. 1.—Instead of 8 words, from "so" to "here," add: "*truly, yes, so,* ܠ *not,* ܠܐ (from ܐܝܬ ܠ) *not,* ܗܟܐ *here, there* (ܗܠܝܟ *farther, there, yonder*), ܗܟ *here, there, at that place,* ܕܟ *where, only there where,* ܬܡܢ *at that place, there.*

Rem. The prepositions ܠ and ܡܢ united, indicate motion to or from a place, e. g. ܗܠܟ *there*, ܡܗܠܟ *from that place*, ܠܗܠܐ *farther this way*, ܠܗܠܐ ܡܢ *from that place, thence*, ܗܠܟ *only there whither*, ܠܐܠܟ *thither*, to that *place*, ܡܢ ܠܐܠܟ *from that place, thence*. ܗܟ forms many compounds, e. g. ܗܝܕܝܢ (τότε) *then* (referring to time), *at that* (time), ܗܟܝ, ܗܟܢܐ *so, of this kind*, ܗܢܐ (from ܗܟ and ܐ with the changing of the former into ܢ) *here, there* (referring to place), *therein*, ܗܢܗܠܟ *there*, ܗܢܐ ܡܢ *from that* (time), *to that* (time), ܗܢܐܠܟ *the very same*, ܗܫܥܐ (from ܗܟ and ܫܥܐ *hour*) *now*, ܗܫܥܐ ܡܢ *from this time*".

A. 152. 27. 6.—After "ܐܝܬ," add: (ܐܝܬܝ), ܠܐ".

A. 153. 1. 8.—After "again", add: "ܬܠܬܝܬ *the third time*,".

A. 153. 2. 7.—After "to-day", add: "Rem. All *Gentile nouns* also take the termination ܐܝܬ with ܕ preceding, e. g. ܣܘܪܝܐܝܬ *from the Syriac*".

3. The manner in which the want of adverbial forms are supplied and expressed in the Syriac language, by *nouns*, *adjectives*, *pronouns* and other parts of speech is liberal and various. Here are to be considered: *a*) adverbial forms expressed by *substantives*; *a*) merely by the *abs. stat. sing.* without a preceding preposition, e. g. ܠܝܬ (want) *not*, ܟܠ ܡܕܡ *entirely*; by the *emph. stat.*, e. g. ܟܠܙܒܢ *always* (all time) ܐܪܟܐ *long*, ܗܠܝܢ *on this side*; by the *plur. abs.*, e. g. ܣܓܝܐܝܬ *manifold*; by the *constr. stat.*, e. g. ܣܒܝܒ *around*; by the *fem. absol. sing.* ܚܠܝ *freely*, ܟܠ ܙܒܢ *every time*; by the *emph. stat. fem.* e. g. ܠܥܠܡ *always* (all time); by the *constr. stat.*

fem. ܚܠܦܬ *instead of;* by the *emph. plur. fem.* ܐܠܦܬܐ *some time, much time.* Also more frequently by ܕ following, e. g. ܕ ܐܠܡܨܥ *almost, nearly.* Also we find used as *adverbs*; *β*) *nouns* with a preposition preceding (especially ܒ) in the *abs. stat.*, e. g. ܒܐܬܪ *somewhere,* ܩܕܡ *formerly, once,* ܡܚܝܠ *immediately, swiftly;* in the *emph. stat.* e. g. ܒܫܘܬܐ *truly,* ܒܥܘܠܐ *unjustly,* ܒܟܬܡܐ, ܒܚܫܐ, ܒܣܬܪܐ *privately,* ܒܫܟܝܐ *quietly,* in the *plur.* ܒܙܒܢܐ *sometimes*; also *feminines* in the *absol. st.,* ܒܡܗܪܬ *speedily,* ܒܚܫܬ *cautiously;* in the *emph. st.,* ܒܠܝܠܝܬܐ *slyly;* with ܕ preceding e. g. ܕܐܚܪܝ *soon,* ܕܒܟܠ ܝܘܡ *daily*; with ܠ preceding and ܕ following, e. g. ܕ ܠܐܒܕܐ *against,* ܕ ܒܐܬ *somewhere,* ܕ ܐܠܡܣ *finally,* ܕ ܒܪܚܩ *far* (from). Also with ܥܡ preceding, e. g. ܥܡ ܡܚܝܠ *immediately,* ܥܡ ܐܝܟܐ *whence;* with ܠܘܬ, e. g. ܠܘܬ ܩܪܝܒ *near to,* ܠܘܬ ܗܘ *near it, close by;* with ܐܝܟ, e. g. ܐܝܟ ܩܫܬܐ *straight as*; with a preposition preceding and following, e. g. ܥܡ ܒܝܬܐ *near to something,* ܒ ܒܝܬ within *something;* with the preceding preposition doubled, e. g. ܒ ܒ ܒܝܬ *within* (ἔσωθεν), ܒ ܒ ܒܪ *without* (ἔξωθεν). The same relations are also found; *b*) in *adjectives, numerals* and *pronouns*, e. g. ܒܣ; ܣܓܝ (also ܒܣܝ) *very,* ܬܘܒ *more, more so,* ܒܠܚܘ, ܒܠܚܘ ܒܠܚܘ *only,* ܒܚܕ, ܒܚܕܐ *at once,* ܒܡܐ and ܥܡ ܡܐ *immediately,* ܒܐܝܟܡܐ *how much?* ܒܐܝܟܢܐ and ܠܡܐ *why?* ܒܐܝܟܢܐ *how,* ܕ ܐܝܟ ܕ *just as,* ܕ ܐܝܟ ܕ *as though, even as if,* ܕ ܐܝܟ ܕ *so as,* etc. Finally adverbial forms are

expressed; *c*) by *verbal forms*, e. g. infin. ܠܥܠ *again*, or by the *partic.* e. g. ܟܡܥܛ, ܟܡܥܛ ܟ *almost.* Cf. *Agrell Suppl.* p. 259 ff. and *Append.* p. 52. Upon the manner of expressing adverbs by *verbs*, cf. Syntax § 82. 1 ".

A. 153. 16. 6.—After "*εἰκῆ*", add: ܐܝܬ *εἶτα*, ܒܗܪ *τάχα*, ܟܠܡܢ *πάντως*".

A. 153. 27. 9.—After "ܒ", instead of the next 7 words to "which", add: "(in which is contained the idea of being, including, or being in something, or mediation through something, the *ablat.*); ? (properly the *relative*, indicating the drawing out of something, the hanging from something, the *genit.*); ܠ (indicating direction towards something, relation to something; therefore *dat.* and *accus.*). These prepositions".

A. 154. 10. 3.—Before "the", instead of the next five lines to "among", add: "the preposition ܠ preceding, draws ܘ to itself in the simple forms ܠܘܬ and ܠܘܟ, and retains the same (ܘ) before the *suffix* in *nouns*, taking the *suffix* 1 *sing.* 2 and 3 *pl. m.* and *f.* without a union vowel (cf. § 15. 2. B. c. and fol. table); but before the other *suff.* with the union vowel, this peculiarity does not appear, e. g. ܠܘܬܟ, ܠܘܬܗ, ܠܘܬܟܝ, etc.".

A. 154. 15. 9.—After "with", add: "(containing the idea of a common union with or accompaniment to something, from ܥܡܐ)".

A. 154. 15. 11.—After "by", read: "(containing the idea of adding to something, an immediate consequence)".

A. 154. 16. 2.—After "to", add: "(containing the idea of adding to something by approximation, from ܠܘܕ)".

A. 154. 19. 10.—After "for", add: "(containing the idea of changing or changing with something)".

A. 154. 20. 11.—After "under", instead of next three lines, add: "(the finding under something, from ܬܚܬ); with ܠ (in which is contained the idea of going down under), *under*;

ܡܢ (the being separated from something, the removing, from ܡܢ) *from;* ܥܠ (standing fast in the order of place and time) *after;* b) *substantives* with *prefixes*, e. g. ܠܩܕܡ (movement in an opposite direction) *against;* ܠܩܕܡ (direction forward) *before;* ܒܬܪ *after;*".

A. 154. 27. 6.—After "over", instead of the next 4 words to "against", add: "(relating to motion upward; hence ܠܥܠ, direction from below (*sursum*); ܠܡܥܠ direction to a place after something, *desuper*) *over;*, ܥܡ, ܥ (the adding to and agreement with something) *according to, to, with,* ".

A. 156. 9. 7.—After "be it—be it", add: "(also ܐܢ — — ܐܢ = εἴτε δὲ — — εἴτε), ܕܠܐ ܐܢ *where not,* or ܕܠܐ ܐܢ = εἰ δὲ μή; ܐܦ *if too, if too indeed, although,* ܐܠܐ (= אִם לֹא) *if not,* after ܐܦ *nevertheless,* ? ܐܠ with the *future* following, ܕܠ ܐܠ with the infin. following, *except that,* ܐܠ ܐܠ or ܠܐ ܐܠ *if not;* ? ܐܠ ܐܦ — — ܠܐ ܡܫܟܚ *not only — but also;*".

A. 156. 9. 14.—After "lest", add: "with the *fut.* following *lest*, before a *noun, without;*".

A. 156. 11. 7.—After "until", read: ? ܩܕܡ *before, ere,* or after particles, e. g. ? ܐܝܟ, *as, even as, as if,* ? ܐܝܟܢܐ *so as* (καθώς), *that* (ἵνα), ܠ ? ܐܝܟܢܐ *that not,* etc.;".

A. 156. 14. 4.—After "μέν", add: "of which the last two in the Charklensian version of the New Testament, correspond with the Greek μὲν—δέ".

A. 156. 14. 4.—Add a note: "Rem. The frequent use of both the last named particles ܐܦ and ? ܐ for uniting the two parts of a sentence without expressing a direct antithesis, is a

peculiarity of the so-called Charklensian version of the N. T., which literally follows the Greek text, but very seldom employs the classic Greek. The particles ܡܶܢ and ܕܶܝܢ named above, evidently precede parts of sentences or simply serve as marks (cf. Synt. § 85, and my Treatise *de versionum N. T. Syriacarum critico usu. Berolini* 1850. 4. p. 12 ff.".

A. 156. 15. 1.—Instead of the next four lines, read: "3. Interjections, for the most part, are onomatopoetic (ὀνοματοποιητικά), e. g. ܐܘ (with ܠ following), ܐܘܗ, ܐܘܝ, ܐܘܟ *O! ah!* (with ܠ or ܡܢ following), ܘܝ, ܐܘܝ, ܘܝܐ (= אוֹי, הוֹי) with ܠ or ܥܠ following, *alas!* (also abbreviated ܘܝܠܝ *woe to me!*) ܗܐ, ܘܗܐ (= הִנֵּה, ἰδοὺ) *lo!* ܗܘܝ *ai! ha!* (= *stop*). They are borrowed from other parts of speech, e. g. ܐܦܠܘܣ, ܠܘܝ (= לוּא, לוּ) *O! if it were!* (*would that it were!*) ܒܥܘ (also ܢܐ and ܢܐ = נָא *quæso*) *pray!* ܬܐ, *plur.* ܬܘ (*imperat.* from ܐܬܐ) *well!* ܩܘܡ *plur.* ܩܘܡܘ *up!* ܚܣ *be it far off!* ܛܘܒܝ *hail!* (with plural suffixes and ܠ following before the *noun*). Cf. Synt. § 86.

"Rem. In respect to ܗܐ and ܘܗܐ in the Charklensian version, corresponding with ἰδοὺ and καὶ ἰδοὺ in Greek, the same rule holds as in respect to μὲν and δέ named above. But this peculiarity does not very often appear in the Peshito."

A. 157. 12. 11.—After "IV. 5", add: "*Assem.* III. P. II. 348;".

A. 157. 16. 11.—After "Kirsh.", add: "Chrest."

A. 157. 18. 4.—After "accusative", add: "*Ephr.* 1. 123. D. 3. ܕܒܨܠܡܐ ܘܒܕܡܘܬܐ ܕܐܠܗܐ ܐܬܒܪܝ ܐܕܡ ܐܬܝܕܥܬ ܡܬܝܕܥܐ ܠܗ ܗܝ ܬܠܬܐ *this, that Adam was created in the image of God, we know, from a three-fold reason*".

A. 158. 1. 1.—Instead of the next eight words, read: "Rem. Separate personal pronouns are also found similarly situated

without being *emphatic*, e. g. *Ephr.* II. 209. D. 7. ܗܘܠ ܗܳܕܶܐ ܒܳܒܶܠ ܕܶܐܢܳܐ ܒܢܺܝܬܳܗ̇ ܠܳܐ *is not this Babel which I have built?* I. 312. A. 1. They are *emphatic* when following and oftener before the *verb*, e. g. *Barh.* 399. 15; especially when ܐܳܦ is placed between".

A. 158. 2. 9.—Before "Upon", add: "*Ephr.* I. 308. E. 3. ܐܶܙܰܠ ܐ̱ܢܳܐ ܐܳܦ ܐ̱ܢܳܐ ܥܰܡܳܟ *I also will go with thee*".

A. 158. 5. 12.—After "38" read: "e. g. *Ephr.* II. 220. D. 2. 3. ܫܰܪܺܝܪܳܐ ܗ̄ܝ ܡܶܠܬܳܐ *the word is true*".

A. 158. 9. 6.—After "64", read: "*Ephr.* I. 392. C. 3. ܗ̄ܝ ܗ̄ܝ ܕܶܝܢ ܓܠܺܝܳܐ *but that is manifest*".

A. 158. 19. 2.—Before "or", add: "*Acts* V. 32. ܣܳܗܕܶܐ ܚܢܰܢ ܚܢܰܢ *we are witnesses; Barh.* 26. 2. ܘܗ̄ܝ ܗ̄ܝ ܗܳܕܶܐ ܡܰܦܩܳܬܳܐ *and this is the translation.* Also the *pronoun* occurs with ܐܝܬ e. g. *Ephr.* II. 153. A. 2. ܗܽܘ ܗܽܘ ܐܺܝܬܰܘܗ̱ܝ. *this is it;* or it is separate, e. g. I. 392. C. I. 483. E. 2 ܟܡܳܐ ܕܐܺܝܬܰܝܟܽܘܢ ܥܰܡܝ ܐܺܝܬܰܝܟܽܘܢ *so long may you be with me; Acta Mart. orientt.* II. 351. 20. 21."

A. 158. 21. 10.—After "15", add: "Rem. The *substantive verb* is often expressed by ܗܽܘ, after a *personal pronoun*, e. g. *Matt.* XXVI. 25. ܠܡܳܐ ܐ̱ܢܳܐ ܗܽܘ ܪܰܒܝ *Sir, is it I?* Also in compounds, as ܡܰܢܽܘ *who is?* ܡܳܢܽܘ *what is?* ܛܳܒܽܘ *he is good;* ܒܪܺܝܟܽܘ *he is blessed; Luke* X. 41; 1 *Cor.* IV. 11; X. 22; *Rom.* VIII. 37".

A. 159. 2. 14.—After "133. I.", add: "*Acts* III. 14; *Ephr.* I. 85. F. 6. 7."

A. 159. 4. 14.—After "are", add: "4. The *neuter pronoun* (cf. *Agrell App.* II. p. 23) is expressed; *a*) by the *feminine*, if

the *pronoun* take both *genders*, e. g. *Barh.* 264, 9. ܕܐܦ ܗܘܬ ܗܝ *that which has happened;* 569, 9. ܐܢ ܗܕܐ ܗܘܝܐ *if this happen;* *Assem.* I. 372. ܗܠܝܢ ܟܠܗܝܢ ܐܬܟܬܒ *all this is written;* *b*) by the *masc.* when the *pronoun* takes only one *gender*, e. g. *Assem.* I. 375. ܗܝ ܕܐܫܬܟܚ *which has been found;* *Barh.* 439, 14. ܗܕܐ ܢܗܘܐ ܠܟܘܢ *which has happened to you;* the *neuter pronoun* is seldom expressed by the *masc.* when it takes both *genders*, e. g. *Luke* VII. 7; VIII. 18; XIX. 26; *Matt.* XIII. 22.

B.—*Suffixes.*

The *pronominal suffixes* of the *verb* mark the *accusative*, seldom the *personal dative* of other languages, e. g. *Assem.* III. P. I. 179. ܓܕܫܢܝ *it happened to me.* Also ܗܘܐ marks the *accusative*, e. g. *Acts* VII. 40. ܗܕܐ ܗܘܝܘܗܝ *that which happened to him, what became of him;* XXVIII. 5. 6. Sometimes also the *accus.* is marked by a *preposition*, e. g. *Matt.* XXVI. 39. ܢܥܒܪܢܝ (παρελθέτω ἀπ' ἐμοῦ); it is also sometimes found in connection with ܗܝ, e. g. *Barh.* 219.

Rem. But the verb ܝܗܒ *to give,* does not belong here, as in this signification it is only united with a *personal dative.* If, therefore, we find ܝܗܒܬܢܝ in *Jud.* I. 15, it does not mean as much as ܝܗܒܬ ܠܝ, *thou hast given to me;* but the *suffix,* according to the original meaning, *to set, to place, to misplace,* is the personal object in the *accusative!* ܝܗܒܬܢܝ should be rendered *thou hast placed* or *misplaced me.* The LXX have rightly translated ἐκδέδοσαί με *thou hast given me* (*of the house*) i. e. *a dowry.* Therefore the auxiliary signification *to reward, to present with,* is here, *to lead by the hand.* This relation is not found in the Old Testament, e. g. *Isa.* XXVII. 4, compared with *Ephr.* II. 65. E. and *Zach.* VII. 5, compared with *Ephr.* II. 296. B."

A. 159. 14. 8.—After "proper", add: "when they stand in place of the *adjective*".

A. 159. 16. 4.—After "ornament", add: "*Ephr.* II. 221. B. I. ܥܠ ܩܪܝܬܟ ܩܕܝܫܬܐ *over thy holy city;* 227. C. 4, 5; II. 339. C. 6, 7; I. 130. E. 7;".

A. 159. 30. 9.—After "him", add: "*Ephr.* I. 349. C. 4;".

A. 159. 32. 6.—After "14", add: "426. 8. ܒܫܡܥܬܗ *the report by him*".

A. 160. 9. 6.—Instead of "and", add: "*Ephr.* I. 349. B. 8. ܐܦ ܗܟܢܐ ܥܒܕ ܥܡܟ *so also they make it (directly) with thee;* I. 131. D. 7. ܐܝܟ ܕܢܚܢܐ ܥܡܟ *even as with us.* When an *adjective* is united with a *noun* the *possessive* follows the latter. If the *possessive* stand before the *noun*, it takes the place of the *substantive verb*, e. g. *Ephr.* II. 220. C. 2. ܢܨܚܐ ܡܪܝ ܐܢܬ *thine, O, Sir, is the victory.* So with ܕ following, the *possessive pronoun* signifies *the same*, e. g. ܡܠܟܐ ܕܡܠܟܐ *the same kings; Assem.* I. 28. ܩܪܝܬܐ ܕܩܪܝܬܐ *the same city;* or it is used as a *relative*, e. g. *Barh.* 429, 2. ܕܫܡܗ ܕܡܫܝܚܐ *whose name.* With a *preposition* preceding it means *self*, e. g. ܒܢܦܫܗܝ *in themselves; Ephr.* II. 204. F. 7. ܒܢܦܫܢ *ourselves.* With a *preposition* preceding and a *suffix* added, it stands in place of the *substantive pronouns*, *mine*, *thine*, etc., e. g. *John* X. 14. ܡܢ ܕܝܠܝ *from mine;* I. 11. ܠܒܝܬܗ *to his; Assem.* I. 375. ܡܢ ܕܝܠܢ *from ours.* The sense is similar when preceded by a *pronoun separate*, e. g. *Barh.* 254. 10. ܡܢ ܕܝܠܟ ܕܐܢܬ *from thine;* 526, 11; 426, 14. 5; and fully *absolute* as in *Luke* XV. 31. ܕܐܢ ܕܝܠܟ ܐܢܬ ܘܟܠ ܕܝܠܝ ܕܝܠܟ ܗܘ *and what is mine, that is thine, John* XVII. 9, 10. The repetition of the *suffix* occurs".

A. 161. 12. 1.—After "Rem.", read: "Here belong also abbreviated forms, e. g. ܠܟ for ܠܟܝ; *Assem.* III. P. I. 293. ܠܟ ܡܪܝ *to thee, O Lord*".

A. 161. 14. 7.—After "city", instead of "XXII. 19, and", read: "ܗܘ does not often appear in such passages as *Assem.* III. P. I. 363. ܠܬܫܒܘܚܬܐ ܗܘ ܕܐܠܗܐ *to the praise of God.* The same is true also in respect to".

A. 161. 26. 8.—After "14", add: "*Barh.* 452, 14. ܐܫܩܝܗ ܚܡܪܗ *he gave* (him) *his wine himself; Ephr.* II. 217. D. I. Also, according to some, the *suffix* also stands between words, e. g. *Ephr.* I. 84. B. 7 ܫܐܠܬܗ ܐܦ ܗܘ ܠܝܥܩܘܒ *she also asked it* (*him*) *from Jacob.* ܠ also stands after the *verb* before a mere personal *suffix*, e. g. *Barh.* 324, 3. ܐܚܕܘܗܝ ܠܗ *they took him prisoner;* even when it follows the *suff.*, marking the nearer *noun*, so that there is a double pleonasm, e. g. *Ephr.* I. 314. C. I. ܕܣܝܒܪܘܗܝ ܠܗ ܠܒܪܩ *which had sustained* (him, him) *Barak;* III. 567. D. 7. 8."

A. 161. 27. 7.—After "pleonastically", add: "as *personal dative*".

A. 161. 28. 5.—After "&c.", add: "which peculiarity is more frequent in Syriac than in Hebrew. The following belong here".

A. 162. 5. 13.—Before "sometimes", instead of the rest of the Rem., read: "sometimes this peculiarity of speech is found in connection with ܛܥܐ *to wander*, e. g. *Ephr.* I. 1. C. I; ܫܠܐ *to be quiet; Ephr.* III. 584. F. 4 ܐܫܟܚ *to find*, e. g. *Ephr.* I. 184. D. 3; ܕܡܐ *to be similar*, e. g. *Ephr.* II. 339. B. 7; ܥܒܕ *to make*, e. g. *Barh.* 217. 10; ܫܛܐ *to be foolish*, e. g. Rom. I. 22; even with ܗܘܐ, e. g. John I. 15; *Ephr.* I. 8. E. 1. ܟܕ ܪܡܫܐ ܗܘܐ ܠܗ *as it was evening;* often in connection with many *verbs*, in which the idea of a kind of drawing back seems to lie, e. g. ܗܝܡܢ *to believe;* John XI. 31; *Ephr.* I. 82. A. 3; 266. A. 3; ܝܕܥ *to know, to comprehend,*

e. g. *Ephr.* I. 266. C. 5; 84. B. 6: ܡܣܪ *to venture.* e. g. I. 348. F. 1. ܓܕܫ *to happen to ones self; Ephr.* I. 125. C. 3. ܕܓܕܫܝܢ ܠܗܘܢ ܙܒܢ ܒܙܒܢ *which is accustomed to happen to one from time to time.* The same is true in *passives*, e. g. *Acts* V. 39. ܕܠܐ ܬܫܬܟܚܘܢ ܠܟܘܢ *by which ye are not dis covered; Ephr.* II. 206. E. 3. ܐܬܝܠܕ ܠܗ *he was born;* II. 227. D. 4. 5. ܢܫܬܠܡ ܠܗ ܟܠܗ ܚܝܠܐ ܕܝܠܟܘܢ *your whole army will be surrendered; Ephr.* I. 21. B. 6., etc.'

A. 162. 18. 8.—After "honor it", add: "; *Acts* V. 6; VI. 12; especially when the *participle* is separated from the first (*verb*); e. g. *Ephr.* I. 81. D. 2; III. 591. A. 7, namely, when simultaneous actions are associated. Sometimes also the *suffix* ܐܢܘܢ is attached to the first *verb*, e. g. *Ephr.* II. 152. F. 5. ܢܛܒܥ ܐܢܘܢ ܘܡܝܬܝܢ *he is overwhelmed and* (*they*) *dead.*".

A. 162. 22. 13.—After "B", add: "; II. 153. A. 4. ܕܒܢܝ ܐܠܗܐ ܝܪܬܘܬܗܘܢ *the* (*your*) *heir of the children of God;* even when this *genitive* is a pronoun, e. g. *Ephr.* I. 83. B. 4. 5. ܕܗܘܐ ܦܠܚ ܡܫܬܘܬܗ *to perform matrimony* (with) *her.* The pleonastic *suffix* is attached to two *nouns*, taking the *gender* of the first, especially if the *noun* is *masc.*, e. g. *Ephr.* I. 6. F. 3. ܥܠ ܒܪܝܬܗܘܢ ܕܫܡܝܐ ܘܐܪܥܐ *concerning the creation of the heavens and the earth*".

A. 162. 24. 7.—After "Rem. 1.)", omit the next word "(and)", adding: ", e. g. *Ephr.* II. 217. D. 6, 7. ܕܠܗ ܕܕܟܪܐ ܬܪܬܝܢ ܩܪܢܬܗ *the two horns of the ram* (but the *suffix* to the preceding *noun* may fall away, e. g. *Ephr.* II. 221. B. 5; 233. C. 5); also here belongs the repetition of the *suff.*"

A. 162. 28. 3.—After "people", add: "indeed both ܟܠ and ܟܠܗ after the *noun*, sometimes take *suff.*, e. g. *Ephr.* I. 318. B. 7. ܟܠ ܗܝ ܕܚܠܬ ܒܗ ܟܠܗ *all the people feared her*; ".

A. 162. 30. 6.—After "4", add: "; ܟܠ absolute united with a *suff.*, indicates the *whole*, e. g. ܟܠܗ *I wholly*; ܟܠܢ *we wholly*. In the third person, the *demonstrative pronoun* often precedes ܟܠ, e. g. ܗܢܐ ܟܠܗ *this* (he) *wholly*; ܗܕܐ ܟܠܗ *this* (she) *wholly*; less frequently is a *pronoun* placed after ܟܠ, e. g. *Barh.* 568, 10. ܟܠܗ ܗܢܐ ܙܒܢܐ *this whole time*. As a *collective* ܟܠ is united with a *sing.* and *plur. suff.* Before *numerals* it forms a *distributive*, e. g. *Barh.* 440, 7. ܟܠ ܥܣܪ *each ten*; ܟܠ ܡܐܐ *each hundred*; 516, 2. ܟܠ ܫܬ ܫܢܝܢ *each sixth year, all the six years*".

A. 163. 5. 5.—After "sin", add: "*Ephr.* II. 227. B. 1; ܟܠ, e. g. *Acts* XXIII. 6; *Ephr.* I. 7. D. 8; 117. C. 3. 4;"

A. 163. 6. 11.—After "tyrant", add: "*Ephr.* II. 217. C. 8; I. 6. F. 6. ܒܟܠ ܗܝ ܕܐܬܝܗ *concerning her being*; ".

A. 163. 7. 7.—After "19", add: "*Ephr.* II. 217. A. 4. From this connection of the *suff.* and *prep.* we understand clearly the substantive character of the *prepositions*. We also find this usage still oftener employed in connection with a *noun* preceded by a *pronoun*, e. g. *Assem.* I. 40. 21. ܥܠ ܗܘ ܚܝܘܬܐ ܗܕܐ ܒܟܠ ܚܝܠܗ *against this monster*. Also; ".

A. 163. 11. 1.—After "feast", add: "*Ephr.* II. 217. D. 3. 4. This repetition is particularly apparent in the use of ܟܠ and ܟܠ. Its foundation lies in the *noun* with a *demonstrative pronoun* preceding, e. g. *Acts* VIII. 35. IX. 21; *Ephr.* I. 308. D. 6. ܡܢ ܫܪܫܐ ܗܢܐ ܕܝܗܘܕܐ ܗܘ *out of this root of Judah*; c) also some words often stand between this pleonastic *suff.*

and the following *noun* or *pronoun* with the same *preposition*, e. g. *Ephr.* II. 232. C. 7. ܗܝܕܝܢ ܠܗ ܦܩܕ ܡܠܐܟܐ ܠܢܒܝܐ *then the angel commanded* (him) *the prophet* (cf. *Agrell. Suppl.* p. 206); *Matt.* XXVII. 4. ܠܢ ܡܐ ܠܢ τὶ πρὸς ἡμᾶς; *John* XXI. 22; *Assem.* I. 405. ܠܝ ܘܝ ܠܝ *wo to me!* III. 1. 118. ܐܠܐ ܠܢ ܕܝܢ ܐܦ ܠܢ *but we also had; Barh.* 597. 4. After an *oblique case* of a *noun* or *pronoun separate*, the *suff.* of 3d. person, either pleonastic or for the sake of perspicuity, sometimes follows, e. g. *Barh.* 78, 11; *Assem.* II. 372. 11. ܠܗ ܠܗܢܐ ܗܘܐ *he had;* sometimes the *suff.* of 1st. and 2d. person appears, e. g. *Barh.* 542, 11. 12. ܐܦܣܢܝ —— ܠܝ *he permitted me to drink —— to myself.* So also after the *Accus.* of the *pron. separate*, e. g. *Ass.* III. P. 1. 96. ܩܛܠܗ ܠܗܢܐ *this* (him) *he killed; Barh.* 342. 11. ܐܢܬܬܐ — ܢܣܒܗ *the wife — he took* (her); ".

A. 16. 22. 2.—After "these", add: "*Ephr.* I. 39. E;"

A. 164. 4. 5.—After "signification", add: "when occurring after them".

A. 164. 14. 3.—After "8", add: "ܪܘܚܐ ܢܫܒܐ ܐܝܟܐ ܕܨܒܝܐ *the wind blows where it will;* ܕ ܒܥܕܢܐ *when; Ephr.* I. 86. A. 1. ܒܥܕܢܐ ܕܫܕܪܟ ܠܟ *when he sent thee* (is sent). Sometimes ܕ stands before the interrogative *adverb*, e. g. *Ephr.* I. 83. A. 3. ܚܙܐ ܗܘܐ ܕܟܡܐ ܐܬܟܒܪ ܩܢܝܢܗ *he saw how his possessions had been prospered*".

A. 164. 18. 11.—After "14", add: "I. 39, 2. 3. ܦܠܓܘܬܗܘܢ ܕܠܐ ܟܬܒܢ *whose name we have not written; Barh.* 141. 15;".

A. 164. 20. 8.—After "31", add: "*Barh.* 597. 4. ܗܘܐ ܠܗ ܕܐܦ ܠܗ ܐܝܬ *that which also had;* ".

A. 164. 24. 1.—After "sent", add: "*Barh.* 23. 4. 161, 9. ܕܫܒܝܬܐ ܐܢܢ *whom we have taken prisoner in war*;".

A. 164. 26. 14.—After "God, etc.", add: "; or simply as in *Barh.* 54, 7. ܕܒܗ *in which;* also with one or more words between them, e. g. *Ass.* II. 260. 17. ܕܒܗ ܠܐ ܫܪ̈ܝ ܒܬܐ *in which no house is left standing*".

A. 164. 27. 1.—After "Rem.", add: "The *preposition* may be omitted where the sense is easily understood from the connection, e. g. *Barh.* 165, 5. v. E. ܟܠ ܙܒܢܐ ܕܐܬܝܬ *during the whole time in which I was;* 94. ܒܫܢܬܐ ܩܡܝܬܐ ܕܡܠܟ *during the first year in which I was king.* The bare *relative*, especially when in the *neuter gender*, without a *suff.* following, marks the *accusative*, e. g. ܟܠ ܕܥܒܕ *all which he had made;* or the relative precedes the mark of the case, e. g. *Barh.* 43. 12. ܒܗ ܕܒܙܒܢܐ *to which time;* 137, 5. ܕܐܬܝܗܒ ܠܥܪܒ *which belonged to the Arabians.* At the same time it (the relative) includes, together with itself, the *demonstrative*, and so may stand after the *preposition*, e. g. *Barh.* 361. 14. ܠܘܬ ܕܐܢܫ̈ܐ *to those who were with him;* 91, 5. ܠܘܬ ܕܩܐܡ̈ܝ *to those who stood by; Assem.* III. P. I. 238. ܥܠ ܕܠܐ ܫܦܝܪ *upon that which is not becoming;* hence in general as follows: ܕ ܥܠ *therefore, because;* ܕ ܥܠ ܡܢ ܕ *because;* ܕ ܒܬܪ ܕ *afterwards*".

A. 165. 1. 2.—After "strong", read: "*Assem.* III. P. I. 92. ܕܦܩܕ ܐܢܐ *whom I have commanded.*"

A. 165. 7. 3.—After "Arabians", add: "*Barh.* 518, 5. ܕܐܡܪ̈ܝ *I of whom they say;* 533. 14. ܐܢܬ ܕܠܐ ܝܕܥ ܕܬ *thou, whose religion is unknown*".

A. 165. 14. 9.—After "170. 5", add: "Also by ܕ preceding the above named *pronouns*, e. g. ܕܗܘ, ܕܐܢܐ either alone

or so that ܕ also follows, e. g. *Barh.* 314. 14. ܕܥܡܗ ܗܘܐ ܕܗܘ *he who was with him;* ܕܗܝ ܕܣܓܝ *the one who very* (was rich); farther ܗܘ ܕܗܘ *m.*, ܗܝ ܕܗܝ *f*, e. g. *Barh.* 465, 4. ܗܝ ܕܗܝ ܗܘܬ *he, who was;*".

A. 165. 23. 1.—After "Rem.", add: "The same is often accomplished even by the *suffix*, e. g. *Barh.* 303, 15; 138, 16. 17; or merely by the *copula*, e. g. *Barh.* 559, 9; *Luke* III. 16. ܘܐܣܪܗ ἦν ἔδησε (cf. *Agrell.* p. 219)".

A. 165. 25. 5.—After "sat", add: ܗܘܐ ܡܛܠ ܕ *Ephr.* I. 82. E. 3; and ܗܘܘ ܗܢܐ *Ephr.* I. 119. B. 4.".

A. 166. 5. 6.—After "signification", add: "After a preceding *noun* in the *construct state*, it indicates the *genitive*, e. g. *Barh.* 504. ܒܝܘܡܬܐ ܗܢܝܢ *in those days;* 596, 14; 388, 2. ܫܛܝܘܬܐ ܗܢܘ *this folly.* Without a preceding *noun* it indicates the *genitive* by ܕ preceding it, e. g. *John* IX. 28. ܬܠܡܝܕܗ ܕܗܘ *disciple of this;* ܕܗܢܐ, e. g. *Barh.* 256. 8. ܕܗܕܐ, e. g. 102, 3. (*dat.* and *accus.* by ܠ)".

A. 166. 7. 6.—After "47" add: "; *Matt.* V. 17; *Ephr.* I. 1. D. 3. ܗܝ ܗܕܐ ܡܠܦܢܘܬܐ *even this doctrine;* it (the *demonstrative pronoun*) also corresponds with the Latin *hicce*, e. g. *Acts* I. 11. ܗܢܐ ܝܫܘܥ *this Jesus; Ephr.* I. 312. D. 5. ܗܢܐ ܣܝܢܝ *this Sinai*; *John* XIX. 19. In Ephrem it often stands evidently for ܗܢܘ, *that is* (hoc est), e. g. B. I. 312. D. 2. 5. ܗܢܘ ܐܦ ܛܘܪ̈ܐ ܙܥܘ i. e. *also the mountains shook.*

Rem. 2. The *neuter* is usually expressed by the *fem.* form though sometimes by the *masc.*, e. g. *Matt.* VI. 25; XIII. 13. ܡܛܠ ܗܢܐ διὰ τοῦτο."

A. 166. 14. 12.—After "thou", add: "; *Ephr.* II. 10 A. 1; I. 128. B. 2. 4;"

A. 166. 15. 4.—After "ܡܰܢ," add: ", after the *noun* in the *emphat.* state,"

A. 166. 16. 6.—After "hand", add: "e. g. *Ephr.* II. 10. A. 1;"

A. 166. 19. 10.—After "prepositions", add: "*Ephr.* I. 128. B. 4. ܒܡܰܢ ܡ̈ܠܐ ܕܡܰܢ *by whose words?* ܡܳܢܘ and ܡܳܢܐ are used in respect to things, e. g. *Ephr.* I. 389. A. 8. ܠܡܳܢܘ *why?* C. 2. ܡܛܠ ܡܳܢܘ *wherefore? Acts* V. 24. ܡܳܢܐ ܗܝ ܗܳܕܐ *what is this?*"

A. 166. 22. 1.—After "Rem.", add: "The *interrogative* is also found in the following formation: ܡܰܢ ܐܪܐ (ἄρα), ܡܰܢ ܒܗ, ܡܰܢܘ, ܡܰܢ ܗܘ ܕ (*who is he that*); ܐܝܢܐ, ܐܝܢܐ ܒܗ *m.*, ܐܝܕܐ, ܐܝܕܐ ܒܗ *f.* (*who indeed?*), ܐܝܢܘ, ܐܝܢܐ ܒܗ ܕ (*who there indeed?*), ܐܝܢܘ ܕ, e. g. *Ephr.* III. 593. D. ܕܬܫܥܝܘܗ̇ ܠܦܪܕܝܣܐ ܐܝܢܐ ܒܗ ܣܦܘܬܐ *whose lips can adequately describe Paradise?* In indirect questions ܐܝܢܐ and ܐܝܕܐ are found with ܕ following or preceding, e. g. *Ephr.* I. 6. E. 2. ܒܗ ܕܒܐܝܢܐ ܝܘܡܬܐ *on which days;* I. 24. D. 6. ܚܝܘܬܐ ܘܠܐܕܡ ܕܢܚܘܐ ܕܐܝܢܐ ܫܝܢܐ ܐܝܬ ܗܘܐ ܒܝܢܬ *by which he showed what peace existed between the animals and Adam;* also without ܕ, e. g. *Matt.* XXIV. 42. ܒܐܝܕܐ ܫܥܬܐ ܐܬܐ ܡܪܟܘܢ *at what hour your Lord doth come;* and ܡܳܢܘ with ܗܘܐ implied, e. g. *John* XVIII. 38. ܡܳܢܘ ܫܪܪܐ *what is truth?* VII. 20. Moreover ܡܳܢܐ, relating to person is found, e. g. *Barh.* 223, 2. ܕܡܳܢܐ ܐܢܬ *who art thou?* 399. 15. ܕܡܳܢܐ ܗܘܐ ܡܢ ܫܘܪܝܐ *he who was from the beginning.* In respect to the relative meaning of the *interrogative pronoun* arising from ܕ following, cf. § 56. 1".

A. 166. 31. 2.—Instead of "in", read: "by the *suff.* of;" after "person", add: "and".

A. 167. 1. 3.—After "e. g.", instead of the next 21 words, to "by prepositions", add: "ܠܓܘܢ *to one's self* (*sibi*); *Barh.* 77, 5. ܐܬܒܚܪ ܠܓܘܢ ܡܠܟܐ *they chose to themselves a king.* The separate *pronoun* of the 3d. person usually precedes the *accusative*, e. g. *Barh.* 54, 15. ܩܛܠ ܐܢܘܢ ܓܪܡ *he killed himself* (selbst)."

A. 167. 4. 5.—After "themselves", add: "*Ephr.* I. 349. C. 6;"

A. 167. 11. 3.—After "myself", add: "*Ephr.* I. 237. D. 2; II. 208. F. 5. 6;"

A. 167. 15. 3.—After "9", add: "(*Agrell. Suppl.* 210); ܦܪܨܘܦܐ (πρόσωπον) *Assem.* I. 485;".

A. 167. 15. 8.—After "6", add: "sometimes ܟܝܢܐ *existence*, e. g. *Assem.* III. P. I. 77. ܕܐܦ ܠܢܦܫܗܘܢ ܕܡܪܚܡܝܢ *who even love themselves;* also without a *suffix*, e. g. *Assem.* III. P. 1. 98. ܟܝܢܐ ܐܦ ܙܠܘܠܐ *even contempt.* ܡܗܘܬܐ signifies real substance, the thing itself, e. g. *Ephr.* I. 6. ܫܡܝܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܐܪܥܐ *the real heaven and the real earth* (even both)".

A. 168. 7. 13.—Instead of the next three lines, add: "VII. 24; ? ܕܝ (ὅστις ἄν), e. g. *Matt.* X. 33; *Mark* VII. 16; *Barh.* 195, 3; 198, 12; ? ܕܝ ܡܢ, e. g. *Assem.* I. 235; ? ܐܢܐ *m*, ? ܐܢܝ *f.*, e. g. *Barh.* 113, 7; 598, 14; ? ܡܢ ܐܢܐ, e. g. I *John* III. 3. The *neuter* is expressed by ? ܡܕ, ? ܡܢ, e. g. *John* XV. 16; ? ܡܕ ܡܢ, e. g. *Acts* III. 22; IV. 23; ? ܡܕܡ (ὅ τι ἄν), e. g. *Matt.* X. 27; ? ܡܢ ܡܕܡ (ὅσα ἄν), e. g. *John* XVI. 23; *Barh.* 107, 13; ? ܡܢ ܕܡܕ, e. g. *Barh.* 600 (*ult.*); ? ܡܢ ܐܢܐ, e. g. *Assem.* II. 172".

A. 168. 15. 9.—After "18; *b*)", add: "even united with a *fem.*, e. g. *Barh.* 129. إِحْدَى إِحْدَاهُنَّ *a certain woman*; إِحْدَى مِنْ, e. g. *Assem.* I. 32. كُلُّ مِنْ إِحْدَى حَانُوتَاتِهَا *to some owner of a bath*; *b*) by كُلُّ مِنْ, e. g. *Barh.* 127. 8. كُلُّ مِنْ يَوْمٍ مُعَيَّنٍ *on a certain day*;".

A. 168. 17. 10.—After "5", add: "*Barh.* 167. 15. أَحَدُ إِخْوَتِهِ كُلُّ *some one of his brothers*; *d*) by كَمْ having reference to something including both gender and number, e. g. *Barh.* 241. 16. كَمْ قَوْمٍ *a certain people*; *Luke* XI. 36. كَمْ جُزْءٍ *a certain part*; *e*) by كُلُّ *m.*, كُلَّتُ *f.* (by concealing the name = ὁ, ἡ δεῖνα); *Barh.* 187, 12; 219;"

A. 168. 19. 4.—After "27", add: "; also by كَمْ relating to persons, e. g. *Assem.* I. 11, 22. Sometimes this idea is contained in the *noun* itself, e. g. كَمْ *to a certain place*; *Barh.* 259, 16. كَمْ *a certain long time*; كَمْ *once*".

A. 168. 21. 6.—After "15;", add: "also doubled, e. g. 1. *Cor.* XI. 18; *b*) *elliptically*; also".

A. 168. 28. 12.—After "good", add: "Also by لَا مِنْ or لَا مِنْ, e. g. *Barh.* 284, 8; 613, 1; لَا كَلَّا or لَا — كَلَّا, e. g. *Barh.* 347, 2. 3; finally by لَا كَلَّا إِحْدَى".

A. 169. 12. 10.—After "11", add: "also without أَحَدٌ, e. g. *Barh.* 359. إِحْدَى مَعْرُوفِيهِ *certain of his friends*;".

A. 169. 17. 7.—After "20", add: "Relating to things كَمْ *is found*, e. g. *Luke* IX. 17. كَمْ فُتَاتٍ *some crumbs*; or *doubled*, e. g. *Acts* XXV. 19 (τινα); كُلُّ كَمْ, e. g.

Barh. 347, 11. ܡܕܡ ܡܢ ܨܒ̈ܥܬܗ *some of her fingers.* With the same signification ܐܦܢ (an indeclinable *collective noun*) occurs, e. g. *Barh.* 217. ܐܦܢ ܫܢ̈ܝܐ *some several years;* 204, 1. ܐܦܢ ܙܒ̈ܢܬܐ *some times;* and ܦܢ, e. g. *Barh.* 385. 14. ܦܢ ܢܦܫ̈ܬܐ *some men*".

A. 169. 27. 3.—After "18", add: "or by ܚܒܪܐ — ܡܢܗܘܢ, e. g. *Ephr.* II. 36. D. 4".

A. 170. 2. 5.—After "32", add: "Also ܗܠܝܢ — — ܗܠܝܢ occur, e. g. *Ephr.* II. 232. B. 3. 4."

A. 170. 5. 2.—After "5", add: "*Ephr.* I. 315. C. 2;".

A. 170. 7. 10.—After "other", add: "with ܚܕ or ܐܢܫ preceding, e. g. *Ephr.* II. 217. A. 7. 8. ܘܚܕܐ ܪܡܐ ܡܢ ܚܒܪܬܗ *and the one* (horn) *was higher than the other*;".

A. 170. 9. 3.—After "another", add: *Barh.* 570. 4;"

A. 170. 10. 4.—After "10", add: "*Ephr.* I. 227. E. 5;"

A. 170. 12. 5.—After "24," add: "*Ephr.* I. 40. A. 6;".

A. 170. 12. 10.—After "37", add: "*Ephr.* II. 316. A. 8. ܡܢ ܣܘܦܐ ܠܣܘܦܐ *from one end to the other*; with ܚܒܪܐ added, e. g. *Ephr.* II. 339. B. 4. ܠܒܝܬܐ ܠܚܒܪܗ ܡܢ. ܒܝܬܐ *from one house to another*; or with ܐܚܪܢ added, e. g. B. 5. ܡܢ ܥܡܪܐ ܠܥܡܪܐ ܐܚܪܢܐ *from one dwelling to another*".

A. 170. 15. 8.—After "burden", add: "ܡܢܗܘܢ is even found doubled, e. g. *Acts* XVII. 32; XIV. 4; even as an *accusative*, e. g. *Mark* XII. 5; and ܠܡܢܗܘܢ with the mark of the case, e. g. *Barh.* 114. 14; 145. 4. 5. v. E.".

A. 170. 16. 1.—Instead of the next 4 lines, add, (after "Rem.") : "*One another*, corresponding with the Greek *ἀλλήλοι*, is represented by ܚܕ̈ܕܐ *reciprocal*, in such a manner that a *preposition*, corresponding with the same, precedes, or is joined with it, the latter being seldom without the *preposition*, e. g. *Barh.* 260. 1. 2. ܐܟܠܘ — ܚܕ̈ܕܐ *they consumed one another*; by ܠ, e. g. *Acts* XXI. 6; by ܥܠ, e. g. *James* IV. 11; by ܠܘܬ, e. g. *Luke* IV. 36—(we also find ܚܕ doubled, e. g. *John* XIII. 14); sometimes by the *preposition* merely with a *suffix*, e. g. *Rom.* I. 24. ܒܗܘܢ *among each other*".

A. 170. 21. 10.—After "e. g", add: "*Ephr.* I. 308. B. 3;".

A. 170. 23. 5.—After "same", add : *Ephr.* II. 350. C. 3. 4; with a *preposition* preceding, e. g. *Ass.* I. 117. ܒܗ ܒܫܢܬܐ ܒܗ ܒܗ *in the same year*;".

A. 170. 25. 5.—After "*pronoun*", read : "ܗܘ and ܗܢܐ *m.*, ܗܝ and ܗܕܐ *f.*".

A. 170. 26. 1.—After "Rem.", add : "e. g. *Barh.* 503. 14;".

A. 171. 1. 7.—After "blood", add : "without the *preposition* before the *noun* being doubled, e. g. *Barh.* 159. 11;".

A. 171. 2. 12.—After "year" add: "*Ephr.* II. 453. C. 6. ܕܢܦܫܗܘܢ ܕܒܥܘܝܐ *their special inquirer*;".

A. 171. 4. 8.—After "43", add: "; by ܢܦܫܐ, e. g. ܢܦܫܢ *we ourselves*; and ܨܒܘ (will), e. g. *John* V. 30. ܡܢ ܨܒܘܬܝ ܒܢܦܫܝ *by me myself*; VII. 28, etc.".

A. 171. 6. 11.—After "2.", add: "; and ܗܘܝܘ, e. g. *Acts* II. 33".

A. 171. 7. 10.—After "fem.", add: "(= τις), generally placed after the *noun*".

A. 171. 22. 11.—After "18", add: "; *of what sort* (*qualis*), is only expressed by ܒܨܘܪܬ *after the image = like as*; e. g. *Ephr.* I. 393. C. 1. ܒܨܘܪܬ ܥܙ̈ܐ *like goats.*"

A. 172. 20. 14.—After "receive", add: "68, 4;".

A. 173. 19. 10.—After "angry", add: "*d*) the *pret.* ܗܘܐ often stands for the *present*, e. g. *John* XI. 4. ܗܘܐ = ἐστί; *Matt.* II. 6. ܗܘܝܬ = εἶ; 1 *Cor.* VI. 19. ܗܘܝܬܘܢ = ἐστέ."

A. 173. 25. 2.—After "20", add: "otherwise very seldom, e. g. *Barh.* 413. 1. 3. When one commits murder, e. g. ܩܛܠܬܗ *I shall kill some one*;".

A. 174. 10. 1.—After "sometimes", omit thirteen words to "Rem.", and instead of them, read: ", though seldom, the *pret.* denotes merely the *optative*, e. g. *Assem.* I. 38. ܫܡܥܟ *he may hear thee*; often with the *optative particles* ܐܦܠܘܣ and ܠܘܝ *would that* (*utinam*), or, ܐܠܘ ܒܝ, e. g. *Luke* XIX. 42. ܐܠܘ ܒܝ ܝܕܥܬܝ *O, if thou hadst yet known*;".

A. 174. 14. 3.—After "under *c*", add: "ܡܢ ܝܗܒ (properly ܡܢ ܝܗܒ) *O that*, transferred from the Hebrew, יִתֵּן מִי; also ܡܢܟ *I invoke thee* (God), belong here (*cf. Hahn Chrest.* 100, 3. 7).".

A. 177. 4. 8.—After "say", add: "The auxiliary word *can* is more frequently written in connection with the *part.* of ܡܫܟܚܐ, e. g. *Ephr.* I. 133. E. 5. ܡܫܟܚܝܢܢ ܕܢܬܝܬܪ ܕܠܐ ܒܨܘܪܬܐ ܐܠܗܝܬܐ ܠܐ ܐܚܪܝܢ *in no other way can we be benefitted by the divine image*".

A. 177. 7. 3.—After "2," add: "; B. The *optative* (cf. *Agrell.* p. 31), e. g. *Barh.* 183, 4. v. E. ܢܚܐ *may he live*) the king); 290, 4. v. E; *Assem.* I. 168, 15. v. E. ܢܗܘܐ *be it so*; III. P.

II. 465, 8. ܢܬܒܪܟ *let* (God) *be blessed.* With ܕ preceding, e. g. *Assem.* II. 118. 5. 8. ܕܐܠܗܐ ܢܬܪܚܡ *that God may be gracious*".

A. 177. 10. 4.—After "not", add: "Less frequently we find ܕܠܡܐ for ܠܐ, e. g. *Assem.* II. 250, 24. ܕܠܡܐ ܬܗܝܡܢ *believe not.*"

A. 177. 11. 12.—After "11", add: "; and negative, e. g. *Barh.* 366, 5. v. E. ܦܘܩ — ܘܠܐ ܬܬܗܪܐ *go out — but haste not.*"

A. 177. 21. 5.—After "XV. 4.", add: "; *Ephr.* I. 124. D. 3".

A. 177. 25. 4.—After "B.", add: ", and the *fut.* is found corresponding with the *genitive* of the Latin *gerund*, with ܕ preceding, after a preceding *noun*, so that by this means, the idea of the *fut.* is more accurately expressed, e. g. *Assem.* I. 40. *He takes pleasure* ܕܢܚܙܐ *to see*; or 33, 17, in the 2d. person ܕܬܗܘܐ *to remain* (*that thou shouldst remain*) *Barh.* 367. 7. 8; 245, 13. ܥܕܢܐ ܕܬܐܠܕ *the time to bring forth.* Very seldom without ܕ, e. g. *Assem.* II. 308, 19. 20. Cf. *Agrell. Suppl.* p. 38".

A. 177. 26. 3.—After "finally", instead of "the"' add: "a periphrastic".

A. 177. 30. 9.—After "35", add: "*Ephr.* I. 19. F. 7;".

A. 178. 1. 12.—After "36", add: "; *Barh.* 435, 11. β) by the *fut.* following with ܕ, e. g. *Assem.* I. 481, 22. ܟܗܢܐ ܕܢܒܥܐ ܕܢܫܪܐ *the priest shall begin*; 37. 17; *Ephr.* I. 197. D.; 312 A. 4; in the *plur.*, e. g. *John* VI. 15. Also ܕ is sometimes wanting, e. g. *Ephr.* II. 152. F. 4–6. ܘܢܦܩܘܕ ܕܢܡܚܐ ܡܠܟܐ ܢܚܪܒ ܐܢܘܢ *that the king should strike and destroy them*".

A. 178. 2. 8.—After "expressed", add: "in both cases".

A. 178. 4. 7.—After "receive", add: "; *Ephr.* I. 82. D. 3–5 ܗܘ ܕܦܘܪܩܢܐ ܕܟܠ ܥܡܡܝܢ ܠܡܩܒܠܘ ܗܘܘ ܕܢܐܬܐ ܠܗ

her, to whom the gifts (presents) *of all the people should come*; 131, D. 3; *b*) by the *fut.* of ܗܘܐ with the *part.* following, e. g. *Acts* V. 15. ܐܡܬܝ ܕܢܗܘܐ ܐܬܐ *when he came* (*should come*); XVII. 26. ".

A. 178. 5. 1.—After "Rem.", add: "Sometimes the idea included in the Greek δεῖ is expressed by ܥܬܝܕ, e. g. *Mark* VIII. 31; XIII. 7. 10; *Luke* IX. 12; XVII. 25".

A. 178. 13. 2.—After "forth", add: "The *fut.* with ܡܛܠ ܕ preceding, corresponds with the Latin *gerund* in *do*, e. g. *Assem.* II. 408, 3. 4. He permitted *to bring it* (the ark) forth, is expressed by ܡܛܠ ܕܢܦܩܘܢܗ; III. P. 1. 120. 6. *he was weary of lying*, by ܡܛܠ ܕܢܫܟܘܒ; with ܗܘܐ or ܗܘ inserted between, e. g. III. P. 1. 484, 22. ܡܛܠ ܗܘ ܕܢܥܪܘܩ *by fleeing.* The *fut.* also is found in cases, where, in Latin, the *superlative* is necessary after *verbs of motion*, e. g. *Assem.* I. 32, 6. ܕܢܐܙܠ in *going towards*; without ܕ, e. g. *Assem.* I. 380, 24. v. E., ܐܐܙܠ ܐܡܘܬ *I will go to die*; *Barh.* 373, 8; ܕܐܬܐ ܢܥܕܪ *for that reason he comes to help*; sometimes with the *copula* ܘ, e. g. *Acts* XV. 36 (*Agrell.* pp. 39. 40)".

A. 178. 24. 10.—After "go", add: "This union of the *fut.* with the *paragogic imperative* of the Hebrew, sometimes corresponds with the *imp.* לֵךְ, *parag.* לְכָה; so in *Ephr.* I. 320, E. 5. ܬܐ ܐܢܬ ܐܡܠܘܟ ܥܠܝܢ *let him be king over us*; 321, C. 6. 7. ܬܐ ܗܘܝ ܠܢ ܪܒܐ *well, be our master*; II. 316, A. 2. ܬܐ ܐܚܘܐ ܠܟ ܡܒܘܥܐ *well, I will show thee the spring*".

A. 179. 2. 6.—After "*infinitive*", add: *Ephr.* III. 566, B. 6. 7;".

A. 179. 16. 6.—After "5. *a.*", add: "Also the *fut.* of ܗܘܐ with the *part.* following, expresses the *imperative*, e. g. *Assem.* III.

P. 1. 347. 2. ܢܗܘܘܢ ܡܣܪܗܒܝܢ *let them hasten*; 53. 17. ܬܢܐ ܢܗܘܐ *he may relate*".

A. 180. 1. 4.—After "9", add: "*Ephr.* II. 203. C. 6; 231. F. 2. 3; I. 389. A. 5; *Barh.* 409, 14. 15; 517, 5. v. E;".

A. 180. 5. 5.—After "6", add: "also before the *infin.*, e. g. *Acta Mart.* III. 293, 9 *f.* ܠܐ ܡܡܠܠܘ ܡܡܠܠ ܗܘܐ *he, by no means, spake*; *Ephr.* I. 40. C. 8; III. 369, D. 1; *Acta Mart.* II. 347; 348, 1;".

A. 180. 7. 3.—After "7", add: "; even in the comparative degree, e. g. *Acta Mart.* II. 347, 23. 24. ܡܟܒܪ ܒܐܫ ܗܘܐ — ܥܘܠܗ *his wickedness becomes continually more aggravated.*"

A. 180. 14. 11.—After "seen", add: "; *even, so much* (*adeo*), e. g. *Acta Mart.* II. 337, 5. 6. ܡܟܝܠ ܐܢ ܡܐܬ ܐܢܐ *so much, if I die*; even with words standing between at the end of a proposition; *yes, indeed*, e. g. *Acta Mart.* 360, 8. 9. v. E. ܕܢܦܠܓ ܐܢܫ ܠܗܠܝܢ ܬܠܬ ܫܢܝܢ ܡܟܝܠܘ *he may yet indeed divide these three years.* But often this emphasisis scarcely perceptible, e. g. *Barh.* 226. ܡܟܝܠ ܙܒܢܬܗ *I have purchased it* (*legally?*)".

A. 180. 16. 3.—After "45" add: *Ephr.* I. 9. F. 7. 10. A. 3;".

A. 180. 18. 14.—After "die," add: "sometimes the expression ܠܐ ܗܘܐ ܕ *by no means, on no account*, stands before the *infinitive*, e. g. *Ephr.* I. 40. C. 2".

A. 180. 22. 6.—After "is", omit 'which is", and add: "; also I *Sam.* XXII. 16 (*cf. Ephr.* I. 377, E) which are".

A. 181. 9. 8.—After "weep", add: "*Barh.* 19. 20; *Ephr.* II. 204. C. 4;".

A. 181. 12. 2.—After "21", add: "*Acts* I. 1; II. 4. v. 42;".

A. 181. 14. 3.—After "16,', add: "*Ephr.* I. 85. B. 4. 5;".

A. 181. 25. 6.—After "teach", add: "*Ephr.* I. 392, B. 2;".

A. 181. 27. 4.—After "enter", add: "Sometimes, for the sake of perspicuity, ܗܘ is inserted between, e. g. *Assem.* II. 438, 19. ܡܢ ܗܘ ܕܠܡܪܩܘ *by spitting*;".

A. 181. 29. 4.—After "me", add: "; or it indicates comparison in connection with ܐܝܟ ܕ, e. g. *Ephr.* III. 568, F. 8. ܐܝܟ ܕܠܡܣܓܕܘ ܠܗܝܢ *even as they are accustomed to worship them* (the trees). United with the *suff.*, it makes the *verb*, e. g. *Ephr.* I. 194, D. 2. 3. ܒܥܐ ܠܡܩܛܠܗ *he sought to kill him*; substantively, e. g. I. 312, B. 1. ܒܡܗܠܟܟ ܕܡܢ ܣܥܝܪ *on thy way from Seir*. Besides, it marks the Latin *gerund* with *ad*, e. g. *Barh.* 466. ܠܡܫܡܥ *for hearing*; 272, 2. v. E., and the *supine* in *u*, e. g. *Assem.* III. P. 1. 115, 6. ܣܢܝܢ ܠܡܫܡܥܘ *unpleasant to hear*".

A. 182. 22. 6.—After "him", add: "*Ephr.* I. 392, C. 2;".

A. 182. 24. 5.—After "Byssus", add: "*Ephr.* III. 578. C. 2; *Barh.* 88. 13;".

A. 183. 4. 10.—After "214, 1.", add: "*Ephr.* I. 283, B. 5. 6; II. 232, B. 7; I. 314, C. 8; 217, A. 8. 9;".

A. 183. 7. 7.—After "oath", add: *Ephr.* III. 565. E. 8. F. 1; *Assem.* I. 261, 2; *Barh.* 73. 1;".

A. 183. 15. 1.—After "Lord", add: "This *pronoun* is doubled when two or more *participles* are united, e. g. *Acts* II. 23. ܚܙܝܢ ܐܢܬܘܢ ܘܫܡܥܝܢ ܐܢܬܘܢ *ye see and ye hear*; yet the second pronominal mark may be wanting, e. g. *Acts* I. 11. ܡܢܐ ܩܝܡܝܢ ܐܢܬܘܢ ܘܚܝܪܝܢ ܒܫܡܝܐ *why stand ye and gaze towards heaven?*".

A. 183. 23. 3.—After "(§ 65)", add: "*Barh.* 120, 5. ܗܘܐ ܣܢܐ *he hates* (§ 65); *Ephr.* I. 39, E. 7. ܘܩܐܝܢ ܦܠܚ ܐܪܥܐ ܘܗܘܐ ܗܒܝܠ ܪܥܐ ܥܢܐ *and Abel tended the flocks, but Cain*

cultivated the land; *Acts* XX. 11; *Barh.* 275, 5; very seldom does ܒ stand before the *participle*, e. g. *Barh.* 280, 15. 16. ܒ ܐܬܩܛܠ *they fought*; or ܕ with ܐܬ following, e. g. *Barh.* 126, 8. ܕܐܬܪܚܡ *he loved*; or with ܐܬ preceding, e. g. *Barh.* 562, 14. ܐܬ ܕܡܬܝ *they direct*; ".

A. 183. 25. 10.—After "2", add: "*Acts* II. 7. 12. 30; ".

A. 184. 5. 1.—After "Rem.", add: "Less often for the formation of the *imperfect*, ܐܬ, united with ܐܝܠ or ܐܬ ܐܝܠ and ܩܥ (*to remain*), contributes, in connection with ܕ or ܒ following before the *participle*, e. g. *Barh.* 597, ܐܝܠ ܒ ܟܕܒ *he told a falsehood*; 468, 5. ܐܬ ܐܝܠ ܡܛܠܬܐ *he took up a bed*; 581, ܩܥ ܒ ܟܫܝ *he limped* (*continued hobbling*)".

A. 185. 25. 9.—After "19", add: "Rem. The *part.*, in connection with ܐܬ (which then precedes the *part.*), forms a periphrastic *imperative*, nearly resembling the *subjunctive*, e. g. *Assem.* I. 485, ܐܬ ܐܝܠ ܒ *know* (*scias*); III. P. 1. 600, 18. v. E. ܐܬ ܐܝܠ ܕ *know ye*; 358, 10. ܐܬ ܐܝܠ ܒ *do ye*; even without ܐܬ, but with the *personal pronoun* added, e. g. *Assem.* I. 40, 8. ܐܝܠ ܐ *be dumb*; 351, 22. v. E. ܐܝܠ ܐ *give*; 378, 10. ܐܝܠ ܐ — ܩ *remain* — *and be* (*Agrell. Suppl.* p. 25). B. The *optative*, e. g. *Assem.* III. P. 1. 572, 6. 7; 568, 10. ܐ ܕܚܠܨ ܐ *may he be fortified and strengthened by God*; 597, 10. ܐ ܐ *may his memory be destroyed* (*Agrell. Suppl.* p. 32)".

A. 186. 8. 12.—After "47", add: "III. 2. ܐܬ ܐܝܠ

ܘܡܥܝܕܝܢ ܠܗ ܐܪܡܝܢ ܕܡܩܪܒܝܢ *they who were accustomed to bring and lay him down*; ".

A. 186. 13. 6.—After "Παῦλον", add: "It should, however, be remarked, that ܫܪܝ, in the above named connection, is, for the most part, pleonastic, and that besides, the *finite verb*, at the same time, contains the same idea within itself (cf. the Latin *jubere*, *cœpisse*, and the Greek *ἄρχεσθαι*)".

A. 186. 23. 1.—After "Rem.", add: "Before such a *participle*, ܟܕ *or* ܕ is only seldom wanting; indeed, *adjectives*, with a participial meaning, are united with ܟܕ or ܕ, e. g. ܚܝ, *Acts* XX. 12. ܟܕ ܚܝ ζῶντα; IX. 41. ܟܕ ܚܝܐ ζῶσαν; Apoc. XIX. 20. ܟܕ ܚܝܝܢ ζῶντες".

A. 186. 30. 6.—After "13", add: "The *part.* when not used as a *noun*, takes no *suffix*, but always permits the mark of the case to follow with the objective *suff.*, e. g. *Matt.* X. 40; V. 44; *Luke* X. 26; XXII. 43; *John* VI. 6; VIII. 6, 7; *Barh.* 520, 9· 125, 13".

A. 187. 12. 8.—After "bed", add: "*Ephr.* 1. 82. A. 7. 8. ܕܡܟܝܟ ܗܘܝܬ *I have slept*; B. 2. ܫܟܝܒ ܗܘܝܬ *I lay*; II. 339, A. 5; III. 566, A. 3".

A. 187. 14. 4.—After "*ndus*", add: "and *adjectives* in *bilis*, ".

A. 187. 14. 11.—After "*timendus*", add: "*Assem.* III. P. 2. 118, ܣܓܝܕܐ *adorandus*; III. P. 1. 536, 20; *Barh.* 609, 10. ܡܫܬܒܚܢܐ *laudabilis*; *Assem.* II. 40. ܡܠܦܢܐ *docibilis*; ".

A. 187. 26. 1.—Before "*b*)", add: "a *verb* united with a *part.* may either follow in the *infin.* with ܠ, e. g. *John* III. 30. ܠܗܘ ܗܘ ܘܠܐ ܠܡܪܒܐ ܘܠܝ ܠܡܒܨܪܘ *he must increase but I must decrease*; *Barh.* 6, 5. v. E; 205, 8; or in the *fut.* with ܕ preceding, e. g. *Barh.* 476, 9. ܘܠܐ ܕܢܬܒܪܐ *he must be*

called; *Luke* XII. 12; XXII. 37; and *impersonally*, e. g. *Assem.* I. 70, 17. ܘܳܠܶܐ ܠܡܶܕܰܥ *one must know*; ".

A. 188. 2. 10.—After "4", add: "; with the *verb* following, e. g. *Assem.* III. P. II. 220. ܘܳܠܶܐ ܕܢܶܐܡܰܪ *one must say*; *Barh.* 410, 12. ܦܳܐܶܐ *it is fit*".

A. 188. 12. 2.—After "*participle*", add: "united with the *personal pronoun*".

A. 190. 4. 1.—Before "LV.", add: "ܡܳܢ ܝܳܗܶܒ".

A. 190. 5. 2.—After "following", add: "e. g. *Num.* XIV. 2. ܡܳܢ ܠܰܢ ܐܦܠܘܢ *O that we had died*".

A. 190. 13. 1.—After "when", add: "in connection with a *noun*,".

A. 190. 16. 5.—After "3", ..add: "*Ephr.* II. 1. A. 5. 6; 12. C. 3. 4. Also, instead of "it", in same line, add: "the expression ܡܳܢ ܒܶܡ ܕ".

A. 190. 17. 10.—After "brother", add: "Also ܗܰܒ (from ܝܰܗܒ) is found in *Ephr.* III. 593. B. 6 f.".

A. 191. 2. 5.—After "you", add: "*Barh.* 447, 4; *Ephr.* I. 40. D. 7;".

A. 191. 3. 4.—After "him", add: "Apoc. XVIII. 7;".

A. 191. 7. 4.—After "generation", add: "*Barh.* 115, 5; *Ephr.* I. 124. C. 3;".

A. 191. 9. 13.—After "us", add: "*Assem.* I. 431;".

A. 191. 25. 13.—After "him", add: "26. 9; 167, 13; 251; *Assem.* I. 28. 8. v. E;".

A. 192. 25. 5.—After "9", add: "; *Ephr.* II. 20. C. I; 118, F. 5; 125, E. 4; *Ephr.* I. 9. E. 5".

A. 193. 16. 13.—After "37," add: "*Assem.* 1. 38 (not II); 174, 4. v. E. Hence ܗܽܘ is often put for ܐܰܢ݈ܬ, cf. *Tychsen Elem. Syr.* 48, 4. v. E. ܗܽܘ ܕܝܰܗܒܬ *thou who hast given*; 49, 3. ܗܽܘ — ܕܚܰܝܶܕܬ *thou who hast united*;".

A. 193. 22. 9.—After "him", add: "Here also belong instances in which writers designate themselves by changing the phraseology back again from the 1 *plur.* to the 1 *sing.*, e. g. *Barh.* 513. 4. v. E. ".

A. 194. 3. 12.—After "11", add: "*Ephr.* II. 316. A. 1.".

A. 194. 5. 10.—After "20" add: "*Acts* V. 40; *Ephr.* I. 281, B. 1; 293, A. 4; II. 207, B. 3; 232, C. 7; 484, C. 4. 5.".

A. 194. 14. 9.—After "8", add: "*Assem.* II. 400, 2; *Barh.* 74, 2. 3; 265, 5;".

A. 194. 15. 2.—After "2", add: "or *part. pass.*, e. g. *Acta Mart.* II. 364, 1. ܕܠܒܝܫ ܗܘܐ ܐܣܛܠܐ ܚܘܪܬܐ *who was clad with a white stola*; ".

A. 194. 17. 6.—After "29", add: "(also with ܒ *Acts* V. 3);".

A. 194. 20. 12.—After "10", add: "ܐܬܢܟܪ *to be estranged*, e. g. *Ephr.* I. 1. C. 5,".

A. 194. 25. 13.—After "33," add: "Rem. The *prepositions* ܠܘܬ and ܩܕܡ are found in connection with the last two cases (γ and δ), and especially in connection with *persons*.".

A. 195. 3. 6.—After "A.", add: "*Barh.* 288, 12; *Assem.* I. 303, 12; *Acts* II. 30; 4. 1. ܡܠܠ ܡܠܬܐ *to speak*; also the *Pass.* e. g. *Ephr.* II. 229, B. 3. ܐܬܚܫܒ ܡܬܚܫܒ *to think to reflect*; ".

A. 195. 7. 5.—After "14", add: "; *II Sam.* IV. 5; *Ephr.* I. 81. B. 1. 2; *Barh.* 555, 13.".

A. 195. 11. 11.—After "6", add: "*Ephr.* I. 131. E. 5; III. 509. F. 4; 570. B. 1. 2; *Assem.* I. 239, 3-5; *Barh.* 327, 10 (cf. § 54, B. 1).".

A. 195. 12. 7.—After "*accusative*", add: "of the person and thing.".

A. 195. 19. 3.—After "10", add: "*Pa.* and *Aph.* from ܠܒܫ, e.g. *Ephr.* III. 570. C. 3. ܠܒܫܗܘܢ ܫܘܒܚܐ *he wished to clothe him with glory*; I. 20. A. 5; ܠܒܫ I. 127, E. 6; ܐܠܒܫܢܝ III. 569, A. 2. 3;."

A. 195. 25. 7.—After "32", add: "*Ephr.* I. 389, D. 3; II. 316. F. 2; 20. D. 4. Here belong also ܫܡܥ, e. g. *Assem.* I. 75. 7. 8; ܐܘܕܝ, e. g. II. 372, 5. 6. v. E.".

A. 195. 26. 9.—After "signification", add: "in respect to persons and things.".

A. 196. 12. 13.—After "E.", add: "; *Ephr.* II. 20. D. 2.".

A. 196. 16. 7.—After "III. 1.",add: "; *Ephr.* II. 20. D. 3.".

A. 196. 26. 11.—After "43", add: "*Acts* III. 4. 5; ".

A. 197. 1. 1.—After "16", add: "ܐܬܚ ܨ *to blush on account of something*; *Ephr.* III. 571, B. 5. 6; ".

A. 197. 4. 1.—After "13", add: "ܥܩܒ ܨ *to punish*; *Ephr.* I. 40. C. 6; ".

A. 197. 14. 2.—After "one", add: "*Ephr.* I. 312. A; ".

A. 197. 24. 4.—After "23", add: "; *Ephr.* I. 228, A. 2.".

A. 198. 1. 12.—After "19", add: "; *Ephr.* I. 85, 2. 3;".

A. 198. 7. 9.—After "him", add: "; *Ephr.* I. 117, E. 3; II. 339, B. 7; II. 209, A. 1; I. 84. D. 3.".

A. 198. 9. 11.—After "e. g.", add: "; *Ephr.* I. 330, B. 8; I. 40, B. 2; ".

A. 198. 15. 4.—After "sons", add: "; and ܠܐ ܐܬܝ, *Barh.* 562. 10. ܠܐ ܐܬܝ ܠܗ *he will not have.* Also ܠܗ ܐܝܬ may signify *he has written—is an author*, e. g. *Barh.* 19. ܐܝܬ ܠܗ ܟܬܒܐ *he has written a book*; or, *it is permitted to him*, e. g. *Assem.* III. 1. 151, 5. ܐܝܬ ܠܢ ܕܢܬܠܡܕ *it is permitted to us to learn*; with ܠܗ = *to belong to one*, e. g. *Barh.* 442 12. ܕܐܝܬ ܠܗ ܟܠ ܕܡܠܟܐ *all which belongs to him* (*Agrell.*)".

A. 198. 19. 8.—After "9", add: "*Ephr.* II. 209, A. 1;".

A. 199. 1. 5.—After "evil", add; *Ephr.* I. 83. D. 7; 24. A. 8; ".

A. 199. 4. 11.—After "18" add: "*Passives*, e. g. *Ephr.* II. 204, F. 3; I. 125, D. 1; ".

A. 199 22. 7.—After "him", add: "*Ephr.* I. 318, C. 5;".

A. 200. 1. 13.—After "13", add: "*Ephr.* I. 6. D. 6 F. 3;".

A. 200. 5. 6.—After "thee", add: "*Ephr.* I. 117, B. 4;".

A. 200. 6. 2.—After "signification", add: "*Ephr.* I. 123, F. 4;".

A. 200. 12. 3.—After "6", add: "also, finally; *f*) *verbs of motion after* or *against*, e. g. ܐܙܠ, ܣܟܡ, ܫܕܐ, ܪܕܦ etc. So also ܩܡ ܥܠ *to stand up against any one*, e. g. *Acts* IV. 1; ܐܬܩܡ ܥܠ *to lift up against*, e. g. *Acts* IV. 3; ܟܫܠ ܥܠ *to make an assault against*, e. g. *Barh.* 305, 4. v. E; 411, 2; 417, (cf. *S. Agrell.* p. 63.)".

A. 200. 28. 1.—Before "; I *Tim.*", add: "and ܥܠ ܕܐܦ, e. g.".

A. 200. 28. 8.—After "22", add: "; *Ephr.* I. 303, F. 1; 418, B. 2.".

A. 201. 19. 9.—After "following", add: "and so that, after the first (ܫܒܩ), the *fut.*, with ? preceding, follows, e. g. *Ephr.* I. 118, F. 3. 4. ?ܢܬܠ — ܫܒܩ *he permitted — to proceed*; or with the *copula* preceding the *finite verb*, e. g. *Ephr.* II. 212, A. 7. 8. ܘܠܡܬܠܒܫܗ — ܫܒܩ *he permitted him — to dress*; even without the *copula* preceding, e. g. ".

A. 201. 21. 11.—After "itself", add: "*Assem.* I. 84, 11. 12. ܫܒܩ ܠܗܘܢ ܕܢܪܡܘ *he permitted them to throw*; with ܠ before the *infin.* e. g. *Assem.* III. P. 1. 598, 7. 8. ܫܒܩܝܢ ܠܡܥܒܕ *they permit to make.* If the *finite verb* follow in the 3d. *plur.*, it may be considered by some as impersonal, e. g. *Assem.* I. 372, 9. ܫܒܩ ܠܝ ܕܐܣܬܟܠ *I commanded that he should bow down.* The same holds good in respect to ܐܡܪ, e. g. ".

A. 201. 22. 5.—After "14", add: "; 213. 12. ܕܩܛܠ ܐܡܪ *he permitted to put him to death*; 173, 4. ܐܡܪ ܠܡܐܡܪ

he permitted to seize him; *Matt.* II. 16. ܦܣ ܠܡܩܛܠ *he permitted to kill*; consequently it should be remarked that the idea of *commanding* even is often included. Often also a *noun*, instead of a *finite verb*, is found with ܦܣ, e. g. *Barh.* 165, 10. ܠܗ ܠܡܠܒܫ ܠܒܘܫܐ ܦܣ *he permitted him to dress* (*ordered him a dress*); and sometimes ܐܦܣ also takes the same signification, e. g. *Ephr.* II. 212. A. 7. 8. ܐܦܣ ܡܠܟܐ ܘܐܥܠܘܗܝ *the king permitted to carry him in.* "

A. 202. 2. 7.—After " 11." add: " *Ephr.* II. 220, B. 4; 221. A. 6. ܠ is also found before the *finite verb*, e. g. *Ephr.* III. 567. B. 8, C. 1. ܠܕܐܘܒܕܘ ܠܒܘܫܝܗܘܢ ܡܬܒܥܝܢ *of those who had lost their clothes were they sought* ".

A. 202. 10. 3.—After " 28 ", add: " *Acts* III. 13; *Ephr.* III. 571. B. 1; I. 2. B. 1.".

A. 202. 14. 5.—After "prayers", add: " *Neh.* I. 8. Here also belong".

A. 202. 15. 8.—After " 15 ", add: " ܐܫܬܘܕܝ *to promise*, e. g. II. *Pet.* II. 19; ".

A. 202. 18. 5.—After " 3, 5 ", add: " ܐܬܬܫܩܝ *to drink*; e. g. *Barh.* 322, 14; 333, 6. v. E; ".

A. 202. 26. 7.—After " etc. ", add: "; ܐܬܬܙܝܥ *to bestir one's self*, e. g. *Barh.* 213; ܐܬܚܝܕ *to unite one's self*, 269, 5. v. E; ܐܬܥܕܠ *to mutually accuse themselves*, e. g. *Assem.* III. P. II. 457, 7.".

A. 203. 4. 2.—After " etc. ", add: " The same is true in respect to ܐܙܠ (*to be removed*), e. g. *Barh.* 312, 8; ܐܒܕ (*to be killed*); 521, 13; ܢܦܩ (*to be brought forth*), *Assem.* II. 183, 16. v. E; ܫܒܩ (*to be forsaken*), *Barh.* 271, 13.".

A. 204. 3. 3.—After "9", add: "by ܐܦܠܘܢ, e. g. *Acts* V. 9. ܡܛܠ ܕܐܦܠܘܬܘܢ ܠܡܢܣܝܘ *τί ὅτι συνεφωνήθη ὑμῖν πειράσαι*;".

A. 204. 19. 6.—At end of Rem. add: "; or when synonymous *verbs* are united together, e. g. *Assem.* I. 32, 1. ܐܙܠ ܘܡܛܐ he *came* (*went*) *and arrived*; *Barh.* 570, 11. 476; 371, 12.".

A. 205. 4. 7.—After "etc.", add: "; more frequently, like the *noun*, it is considered as *absolute* without a *suffix* preceding, e. g. *Matt.* XXII. 25. ܐܝܬ ܗܘܘ *they were*; *Barh.* 287, 1. ܐܝܬ ܗܘܘܢ *they were*; seldom does ܗܘܐ precede, e. g. *Barh.* 94, 7. ܗܘܐ ܐܝܬܘܗܝ *he was*; sometimes ܗܘܐ is wanting for marking past time, e. g. *Assem.* I. 34, 8. v. E. ܟܕ ܐܝܬܝ *as I was*; *Matt.* II. 9. ܠܥܠܐ ܠܥܠ ܡܢ ܐܝܟܐ ܕܐܝܬܘܗܝ *over the place where the child was.* Also the expression ܐܝܬ ܗܘܐ is used in the *absolute* without taking the *gender and number* of the following *noun*, e. g. ܦܠܘܚܬܐ ܐܝܬ ܗܘܐ *it was a combat*; *Barh.* 288, 4. ܐܝܬ ܗܘܐ ܥܣܪܝܢ ܐܡܝܪܐ *there were* 20 *Emirs*; 415, 3; 221, 10; *Mark* XV. 25; II *John* verse 12; but the regular union is the most common, e. g. *John* IX. 16; I. 39; XIX. 14; *Luke* XXIII. 44. (*Agrell.* p. 5)."

A. 205. 5. 1.—After "Rem.", add: "ܐܝܬ and ܗܘܐ with ܠ before the *infin.* following, mark the Latin *gerund*, e. g. *Matt.* XXVI. 35; *Acts* XXVII. 2; ܐܝܬ has also the *fut.* following, e. g. *Acts* XXVII. 26.".

A. 205. 11. 3. —After "27", add: "So also ܗܘܐ is *pleonastic* after ܠܐ in a mere negation or negative question (*nonne?*),

e. g. *Ephr.* I. 21, D. 8. ܐܝܠܢܐ ܐܬܒܪܝܘ ܐܝܟܚܕܐ ܘܥܣܒܐ ܠܐ ܗܘܐ ܥܡܗ̇ *the trees and plants were not created at the same time with the earth*; 24, D. 1; 26, B. 3. F. 2f.".

A. 205. 16. 1.—After "17", add: "The apocopate *fut.* ܢܗܘܐ sometimes takes the signification of the *subjunctive*, and the *aorist* וַיְהִי = καὶ ἐγένετο is translated by ܕ ܗܘܐ, or, instead of ܕ we sometimes find ܘ, e. g. *Luke* I. 59, ܘܗܘܐ—ܘܐܬܘ *there they came*; also by omitting ܕ or ܘ, e. g. *Mark* I. 9. ܘܗܘܐ ܐܬܐ *there he came*; *Luke* I. 22; V. 17. Often how ever, ܗܘܐ remains untranslated, e. g. *Matt.* IX. 10; *Mark* IV. 4; *Luke* I. 23; II. 46.".

A. 205. 26. 1.—After "Rem.", add: "Besides ܐܡܪ, the *verbs* ܒܢܐ, ܦܢܐ, ܦܐܫ, ܡܛܐ, ܡܪܐ, ܦܠܓ also belong here."

A. 206. 4. 11.—After "97, 1", add: "; *Ephr.* I. 85, C. 5. 6.".

A. 207. 17. 7.—After "44", add: "; *Ephr.* I. 267, C. 3; III. 589, D. 1. ܪ̈ܘܚܐ ܕܒܣܝܡܬܐ *lovely breezes*; *Acts* VI. 11. ܡ̈ܠܐ ܕܓܘܕܦܐ *blasphemous words*; or without ܕ with the *construct state* preceding, e. g. *Ephr.* II. 208. C. 4. 5. ܡܛܠ ܡܐܢ̈ܝ ܩܘܕܫܐ *on account of the holy vessels*; F. 3.".

A. 208. 1. 3.—After "box", add: "*Ephr.* I. 283, A. 7; 295, F. 5;".

A. 208. 3. 1.—After "pillar", add: "; *Ephr.* I. 122; A. 3; without ܕ, e. g. *Ephr.* II. 208, F. 3. ܫܫܠܬ ܦܪܙܠܐ ܘܢܚܫܐ *an iron and brazen chain*; II. 227, C. 4. 5;".

A. 208. 13. 5.—After "household", add: "*Assem.* I. 386;".

A. 208. 14. 1.—Before "some", add: "; e. g. *Assem.* I. 397; 405, 17; *Barh.* 278, 5. 6.".

A. 208. 17. 7.—After "13", add: "The relation of *number* and *time* is marked by the *noun* used as an *adjective*, e. g. *Barh.*

134, 1. ܬܪܥ ܣܗܪ̈ܐ 1½ *months*; *Acta Mart.* II. 348, 12. ܫܢܝܐ ܝܘ̈ܡܐ *a full year* (*lit. of days*)."

A. 208. 26. 9.—After "167, 1", add: "*Ephr.* I. 319, F. 5; 320, D. 5;".

A. 208. 28. 2.—After "91, 2", add: "*Ephr.* I. 420, E. 8;".

A. 209. 1. 2.—After "freeman", add: "*Ephr.* I. 84, B. 3;".

A. 209. 2. 6.—After "heretic", add: "On the contrary, *Ephr.* II. 227, F. 3;".

A. 209. 3. 6.—After "20", add: "; *Assem.* III. P. I. 449, 14; 408, 12. 13.".

A. 209. 7. 7.—After "14", add: "*Ephr.* I. 1. D. 1;".

A. 209. 11. 13.—After "32", add: "; *Barh.* 448, 9. ܒܗܘ ܝܘܡܐ *on the same day*; 180, 8. ܬܢܝܢ ܝܠܕ *again, anew*; 289, 10. It (ܝܠܕ) also corresponds with the the Latin *natus*, in designating age, e. g. *Phil.* III. 5; *Luke* II. 42."

A. 209. 14. 11.—After "free", add: "; ܐܢܬܬܐ ܝܠܕ *a wife*; ܩܕܝܫܬܐ ܝܠܕ *holy virgin* (nonne) = *nata*, in giving the age;".

A. 209. 26. 2.—Before "*Luke*", add "and ܐܦ;".

A. 209. 27. 2.—After "C", add: "*Matt.* X. 25; XIII. 17, 52; *Barh.* 180, 3; 441, 3;".

A. 210. 3. 7.—After "XIX. 2", add: "; *Barh.* 516, 7;".

A. 210. 7. 4.—After "16", add: "*Ephr.* I. 308, D. 3; II. 20. F. 2;".

A. 210. 8. 4.—Before "sometimes", add: "(more frequently by ܫܢܝܐ)."

A. 210. 18. 5.—After "Persia", add: "; *Acta Mart.* II. 348, 11. 12. v. E. With ܕ preceding, it (ܕܐ) forms; *patrymymics*, e. g. *Assem.* III. P. I. 426, 19. ܕܐ ܣܐܣܢܝ *a Sasanide*; *Barh.* 580, 1. ܕܐ ܥܒܐܣ *Abbasides.*"

A. 210. 23. 3.—After "hydraulics", "add: "Here are also found compounds with ܒܝܬ and ܟܪܟ in the *plur.*, e. g. *Assem.* III. P. II. 693, 14. v. E. ܒܝܬ̈ܐ ܕܥܕܬܐ *the congregation of a church*; *Barh.* 235, 4. ܒܝܬ ܐܒܗܗܝ *his family*; 106, 4. ܟܪܟ̈ܐ ܕܓܢܕܐ *soldiers*; ܫܪܝܐ with the mark of the case preceding = *the remainder.*"

A. 211. 24. 9.—After "etc.", add: "Rem. *Abstracts* formed from *concretes* take the ending ܘܬܐ, e. g. ܐܢܫܘܬܐ (from ܐܢܫ) *humanity*; ܫܠܝܚܘܬܐ *embassy* (from ܫܠܝܚ); ܪܘܡܝܘܬܐ *the Roman power or a person who is a Roman* (*Römerthum*, lit. *Romandom*) etc. In addition to these, there is sometimes added, a *concrete* explanatory term, e. g. *Assem.* II. 177. ܪܘܡܝܘܬܐ ܐܝܬ ܒܗ ܪܘܡܝ *Romandom*, i. e. *a Roman.* More frequently *abstracts* are used in *titles*, e. g. *Assem.* III. P. I. 372, 15. ܡܠܟܘܬܟ *thy royal majesty*; 598, 2. ܡܪܘܡܝܘܬܟܘܢ *your highness*; 303, 17. v. E. etc. A change or exchange of *gender* does not occur, when the *container* (vessel) stands for the *contained* or *the place* for those who live in it, e. g. *Assem.* I. 160, 8. ܐܬܐ — ܥܡܐ *the inhabitants of the land—went in*; *Barh.* 510, 7. 82, 8. Sometimes the *sing.* and *plur.* are found near each other, e. g. *Barh.* 588, 7. ܟܠ ܐܢܫܐ ܕܐܪܒܠ ܣܠܩܘ ܠܡܒܨܪܬܐ *all the inhabitants of Arbela went up into the fortress*, (cf. *Agrell.* p. 165)."

A. 212. 2. 2.—After "new", add: "Rem. The *neuter* is also, sometimes designated by the *masculine*, e. g. II Cor. V. 10. ܛܒ *ἀγαθόν*; *Gal.* IV. 18. ܫܦܝܪ *καλόι*; *Matt.* XXVII. 23. ܒܝܫ *κακόν*; hence it is difficult always to decide which *gender* is really used, still it can be definitely determined, in

most cases whether the *feminine* is employed for the neuter, although there is no fixed law perceptible in respect to it, as it (the neuter) seems to arise from impersonal expressions, e. g. *Acts* VI. 2; on the contrary, see *Mark* VII. 27. ܫܦܝܪܐ ܠܐ, etc.".

A. 212. 9. 11.—After "12", add: "Here belong also *marks of time* as divisions of time, e. g. *Mark* I. 32. ܒܡܥܪܒܝ ܫܡܫܐ *by the setting of the sun*; Ps. L. 1; *Barh.* 466, 2. So also we find in *Matt.* XIII. 48. ܠܣܦܪܝ ܝܡܐ ἐπὶ τὸν αἰγιαλόν, or ܡܘܡܬܐ *an oath*; *Barh.* 454."

A. 213. 8. 1.—After "Canaanite", add: "; *Ephr.* II. 203, C. 8. D. 1; I. 310, B. 1. 2.".

A. 213. 10. 2.—After "*noun*", add: "*Barh.* 535 6; *Acts* VII. 30; Gal. IV. 24; *Barh.* 602, 11;".

A. 213. 12. 5.—After "genitive", add: "with ܕ.".

A. 213. 13. 5.—After "barley", add: "; *Barh.* 304, 2. ܪܝ̈ܛܐ ܩܦܝܙܐ ܚܛ *a bushel of wheat*; 522, 13; 524, 4; 299, 4. v. E. Also between the principal *noun* and the one in apposition, a *suffix* is sometimes found attached to the former, e. g. *Barh.* 225, 10. ܒܛܥܢܝ̈ܗܘܢ ܙܘ̈ܙܐ ܘܕܝܢܪ̈ܐ *with their loads of drachms and denarii*; or several words occur between, e. g. *Barh.* 89, 4. 5. ܟܟܪ̈ܐ ܫܬܡܐܐ ܘܚܡܫܝܢ ܕܕܗܒܐ 650 *pounds of gold.* But whether *synonyms* with the copula ܘ, could be properly considered as an instance of apposition, may be doubted, and more especially when we refer to the whole subject of the union of *nouns* of a similar meaning, e. g. *Barh.* 118, 13. ܕܫܢ̈ܐ ܘܡܘܗܒܬܐ *gifts* and *donations*; 298, 3; 521, 15. 589; 322, 2 (*Agrell.* pp. 156, 157).".

A. 213. 19. 6.—After "19", add: "; *Ephr.* I. 18. A. 6; 24. E. 1;."

A. 213. 28. 4.—After "contents", add: "*Heb.* IX. 10; *Ephr.* I. 282. D. 1. 2; II. 464, E. 1; *Acta Mart.* II. 346, 8;".

A. 214. 1. 4.—After "v. E.", add: "*Ephr.* I. 125. D. 7. 8;".

A. 214. 7. 11.—After "9", add: "In the New Testament, and wherever the two forms appear alike together, they are used promiscuously without any perceptible distinction from each other, e. g. *Luke* II. 13. ܥܡ ܡܠܐܟ and XIII. 7. ܥܡ ܡܠܐܟ *suddenly*. Different Syriac writers recognize this peculiarity, e. g. *Barh.* 20, 4. ܫܢܝܢ ܐܪܒܥܝܢ & 19, 7. 8. ܫܢܐ ܐܪܒܥܝܢ 40 *years*; cf. 544, 13. with 334; 596, 7. with 577, 15.".

A. 214. 15. 7.—After "ܐܝܬ", instead of "is", add: "*m.*, ܐܝܬ *f.*, *pl.* ܐܝܬܝܢ *m.*, ܐܝܬܝܢ *f.*, corresponding with the Greek *article* ὁ, ἡ, *pl.* οἱ, αἱ, are".

A. 214. 17. 2.—After "It stands", add: "They stand;" also line 18. W. 11. instead of "follows", read: "follow.".

A. 214. 18. 9.—After "16", add: "*Mark* V. 33. ܘܐܬܬ ܐܝܬ *but the wife* (= ἡ δὲ γυνή); *Matt.* XXV. 4. ܘܚܟܡܬ ܐܝܬܝܢ *but* (they) *the wise* (*young women*) (= αἱ δὲ φρόνιμοι); v. 8, 9, 11;".

A. 214. 20. 2.—After "whole", add: "(= ἐγένετο ὑγιὴς ὁ ἄνθρωπος). In the first case even the *oblique cases* are preceded by these *pronouns*, restoring the marks of cases, e. g. *Luke* XVI. 21. ܐܝܬ = τοῦ; *Matt.* XII. 13. ܐܝܬ = τῷ; *Rev.* XVII. 1. ܐܝܬ = τῆς, etc. But this peculiarity of speech is found not merely in the translation of passages in the New Testament, but often also in *Assem.* e. g. I. 30, 2. ܐܝܬ ܩܕܝܫܐ *the saint*; and in *Barh.* 487. ܐܝܬ ܥܢܝܢܐ *the design*, etc.".

A. 215. 9. 12.—After "16", add: "*Ephr.* I. 314, C. 2; II. 207, B. 6;"

A. 215. 13. 6.—After "faith", add: "; *Acts* I. 15; VI. 12; *Ephr.* I. 314, 7; 439. B. 6. 7. D. 1."

A. 215. 17. 8.—After "50", add: "; *Ephr.* I. I. B. 4; 121, F. 7; 128, C. 3; II. 40. D. 5; 153, D. 8; III. 570, F. 8. 9.".

A. 215. 20. 11.—After "palace", add: "; *Ephr.* II. 318, C. 4.".

A. 215. 22. 5.—After "B", add: "(e. g. *Ephr.* I. 392, 4. 5; II. 330, A. 3. 4; B. 8. 9; III. 567, B. 3)."

A. 215. 26. 7.—After "oath", add: "*Ephr.* III. 756, E. 6; I. 18, A. 3; 119, A. 5;".

A. 216. 14. 4.—After "earth", add: "When two such *genitives* follow each other, the *pleonastic suffix* is attached to the former and not to the latter, e. g. *Acts* IV. 8. ܕܥܡܐ ܘܩܫܝ̈ܫܐ ܕܒܝܬ ܐܝܣܪܝܠ ܫܡܥܘ ܐܪ̈ܟܘܢܛܘܗܝ *ye rulers of the people and elders of the house of Israel, hear!*".

A. 216. 21. 6.—After "Jerusalem", add: "*Ephr.* I. 292. E. 2. 3;".

A. 216. 25. 4.—After "2", add: "; *Ephr.* II. 220, F. 7."

A. 216. 27. 9.—After "21", add: "; more frequently with the *preposition* preceding, e. g. *Ephr.* I. 85, C. 2. ܡܢ ܕܐܒܘܢ ܥܬܪ *of the riches of our father is he rich.*"

A. 216. 30. 2.—After "prophet", add: "with the *pron.* preceding, e. g. *Ephr.* I. 25, B. 4. ܗܢܐ ܕܐܠܗܐ ܗܘ *that is the work of God*; III. 579, C. 4. 5. ܗܘ ܕܟܝܢܐ ܗܢܐ ܕܨܒܝܢܐ *this (a work) of nature, that of design.*".

A. 217. 5. 5.—After "ܕ", add: "for designating the author, as in Ps. 4 and ff., or when a *drawing* and *something fixed* are thereby expressed.".

A. 217. 6. 11.—After "Lord", add: "*Acts* II. 34; *Ephr.* I. 319, B. 6. 7. etc;".

A. 217. 9. 7.—After "Franks", add: "1 Kings X. 18. ܐܘܦܝܪ ܕܗܒܐ ܡܢ *gold of Ophir*; *Ephr.* I. 119, E. 2-5. ܐܕܝܠܘ̈ܬܐ ܕܡܢ ܬܪ̈ܝܗܘܢ *the peculiarities of both* (the water and fire), by which it appears that ܕ before ܡܢ is not to be overlooked;".

A. 217. 12. 1.—After "Turks", add: "; *Ephr.* I. 312, E. 2. ܩܛܠ ܫܬܡܐܐ ܡܢ ܦܠܫܬܝ̈ܐ ܓܒܪ̈ܐ *he killed* 600 *Philistines*;

I. 131, E. 7. We also find ܒܝ with ܕ preceding for marking the idea of place, e. g. ܕܒܝܬ ܒܪܐ ܟܘ̈ܒܐ *thorns of the (which are in the) desert.*".

A. 217. 17. 7.—After "him", add: "; *Ephr.* III. 562, C. 6; I. 121, A. 1.".

A. 217. 25. 4.—After "20", add: "More frequently is the *genitive* expressed by *of, from* (*de*) (instead of which, we also find ܡܛܠ and ܥܠ), e. g. *Barh.* 230. ܫܪܒܐ ܕܟܠܒܐ *the history of the hound*; 589, 5. v. E; 120, 3. 4; by *since, after, from there to,* e. g. *Assem.* I. 236, 6. v. E (*Agrell.* pp. 129, 130).".

A. 217. 29. 8.—After "Egypt", add: "*Ephr.* I. 349. B. 5;".

A. 218. 5. 5.—After "love", add: "; or the *genitive* may be used in the *ablative*, e. g. *Barh.* 285, 2. ܙܥܘܪܝܢ ܡܢܝܢܐ *small in number*; 268, 15; 229, 13.".

A. 218. 6. 1.—After "Rem.", add: "As *ablative*, it is also often used to denote a definite time, e. g. *Barh.* 314, 10. ܝܘܡܐ ܕܟܠ *on each day.*".

A. 218. 9. 10.—After "12", add: "; *Ephr.* I. 318, D. 9. 10.".

A. 218. 22. 5.—After "together", add: ", where usually the personal object of the *accusative* follows the *dative.*".

A. 218. 23. 9.—After "32", add: "; yet sometimes the position of the *accusative* is reversed, e. g. *Ephr.* I. 84, E. 2. ܕܝܗܒܬ ܐܢܬܬܝ ܠܥܒܕܝ *that I have given my servant to my spouse*; but if the *accusative* is the object, it usually stands after the dative, e. g. *Acts* III. 3. ܠܗ ܙܕܩܬܐ ܕܢܬܠܘܢ *that they give to him alms.*".

A. 218. 24. 1.—After "Rem.", add: "Also the *dative* more frequently stands for the *genitive* in *nouns* indicating more nearly fixed time, *Assem.* I. 2. ܒܫܢܬܐ ܠܡܠܟܘܬܐ *in the year of the reign*; *Barh.* 13, 10. , where the *genitive* with ܕ merely precedes; *Barh.* 13, 9. So in respect to the names of the months, ܒܝ is placed before the day of the month.".

A. 218. 26. 10.—Before "usually", add: "; e. g. *Ephr.* I. 318. E. 4.".

A. 219. 7. 2.—After "; *a*)", add: ", in respect to *fixed places*, *a*) *abode at* a place (where ?), e. g. *Acts* V. 22. ܐܢܘܢ ܒܝܬ ܐܣܝܪܐ ܠܐ ܐܫܟܚܘܢ *they found them not in the prison*; V. 25; *β*).".

A. 219. 18. 11.—After "deep", add: "*Acta Mart.* II. 360, 13. 14;".

A. 219. 25. 9.—After "20", add: "In fixed measures ܒ is frequently used, e. g. *Ephr.* I. 122, C. 4. D. 8. Also fixed geographical degrees are expressed by the *accusative*, e. g. *Ephr.* I. 123. B. 3. ܡܫܘܚܬܐ ܡܐܐ ܘܬܡܢܝܢ 180°.".

A. 220. 2. 2.—After "6", add: "*Acts* I. 16; *Ephr.* I. 19. C. 6; *b*) *infinitive* forms, e. g. *Barh.* 443, 12; *Ephr.* I. 194, D. 1; D. 4, 39, D. 7. 9. C. 8.".

A. 221. 8. 6.—After "21", add: "*Ephr.* III. 591, D. 2;".

A. 221. 18. 4.—After "Moses", add: "*Ephr.* III. 590. E. 5. 6; I. 131. D. 4 f.; II. 223, C. 7. 8; I. 554, D. 7. 8.".

A. 221. 16. 1.—After "Lord", add: "Less often does it occur with the marking of the cases.".

A. 221. 19. 8.—After "other", add: "; *Barh.* 57, 11; 38, 6; 541, 11.".

A. 222. 9. 5.—After "v. E.", add: "*Ephr.* II. 227, D. 8. ܡܢ ܡܫܪܝܬܐ ܣܓܝܐܐ ܕܩܕܡܝܢ *an army which was greater than the first*; E. 1; I. 319, C. 5. 6. E. 5 f.; II. 239, D. 1. 2; I. 40. A. 2. Less frequently the object compared occurs with ܡܢ before the subject;".

A. 222. 10. 11.—After "man", add: "; *Barh.* 359, 2. 3.".

A. 222. 11. 7.—After "very", add: "ܛܒ *much.*".

A. 222. 15. 5.—After "12", add: "; *Barh.* 373, 9; 397, 7; so without ܡܢ, e. g. *Barh.* 536, 7; 129, 12; particularly in adverbial comparison, e. g. *Matt.* VI. 30. ܛܒ ܝܬܝܪ πολλῷ μᾶλλον.".

A. 222. 18. 5.—After "younger", add: "also *Barh.* 325, 12. 13; *Ephr.* I. 80. D. 5; 83. B. 2;".

A. 222. 23. 13.—After "forgiven", add: "; sometimes ܡܢ is used with ܕ following, not entirely as a mark of the *genitive*, e. g. *Assem.* II. 122, 6. ܢܦܩ ܕܘܒܪܗ ܡܢ ܕܣܓܝܐܐ *his behavior is held up as* (compared with) *that of the many*, even with the insertion of a *pronoun* following, e. g. *Barh.* 84, 3. ܝܬܝܪ ܡܢ ܗܘ ܕܐܒܘܗܝ *more, than that of his father*; but also in the signification, *than that*, e. g. *Assem.* I. 239, 3. 4. ܡܢ ܕܢܣܒ *more, than that he could receive*; still this ܕ is sometimes also pleonastic, viz. before the prepositions ܒ and ܠ, e. g. *Barh.* 489, 3. 4. v. E; *Matt.* X. 37. ܝܬܝܪ ܡܢ ܕܠܝ *more than me*; *John* III. 19. ܝܬܝܪ ܡܢ ܕܠܢܘܗܪܐ *more than the light*; also before *particles*, e. g. *Rom.* XIII. 11. ܝܬܝܪ ܡܢ ܕܟܕ ܗܝܡܢܢ *more than when we believed.*".

A. 222. 28. 6.—After "3", add: "Sometimes ܐܘ instead of ܡܢ, stands before the object compared, with the *adjective* or *verb preceding*, e. g. *Barh.* 582, 13. ܚܒܝܒ ܠܝ ܐܘ ܚܝܐ ܡܘܬܐ ܝܬܝܪ *death is to me dearer than life*; *Matt.* XIX. 24; II. *Pet.* II. 21.".

A. 223. 4. 7.—After "Apostles", add: "*Assem.* I. 261, 2. 3, ܡܝܬܪܐ ܕܓܒܪܐ *the most excellent man* (*even with the noun following in the singular*); ".

A. 223. 6. 8.—After "Judah", add: "*Assem.* I. 306, 17. 18; even merely with ܒ before the *suffix*, e. g. *Barh.* 506, 4. ܕܪܒ ܗܘܐ ܒܗܘܢ *who was the oldest among them*; ".

A. 223. 13. 13.—After "evils", add: "; or by ܕܒܢ, e. g. *Barh.* 513, 1. ܪܒܐ ܕܒܢ *the greatest of us*; or with ܒܟܠ, e. g. *Assem.* I. 55, 1. ܒܟܠ ܡܩܕܫ *the holiest of all*; ".

A. 223. 19. 2.—After "king", add: "*Ephr.* III. 586, C. 3; 569, F. 1; 570, A. 8; II. 339, B. 6; 316, A. 8; by adding a

synonymous *adjective*, e. g. *Barh.* 6, 4. ܕܢܒܝܗܐ ܢܒܝܗܐ ܡܠܟܐ *the wisest king.* Here also belong the duplication of words by synomyms of the same root, e. g. *Assem..* III. P. I. 333, 4. 5. ܒܪܝܟܘܬܐ ܘܡܒܪܟܘܬܐ *the greatest happiness*; or words of a different root, especially of adverbial formations, e. g. *Barh.* 429, 5. ܡܥܓܠ ܘܡܥܓܠܐܝܬ *very quick*; 481, 9; 611, 9;".

A. 223. 21. 3.—After "3", add: "; by ܛܒ or ܕܛܒ following, e. g. *Barh.* 454, 3; by ܣܓܝ *Rev.* XXI. 11. ܡܝܩܪܬܐ ܟܐܦܐ ܣܓܝ *the most costly stone*; by ܡܠܐ and the *noun* following, e. g. ܡܠܐ ܫܘܒܚܐ *the highest praise* (literally, *full of praise*).".

A. 223. 26. 10.—After "mountains", add: "; by ܕܠܐ = *by no means*, with an *adjective* following, e. g. *Barh.* 606. ܙܥܘܪ ܕܠܐ *by no means small*, i. e. really *very great.* Also belong here a figurative manner of expression, e. g. ܡܠܟܬ ܡܕܝܢܬܐ or ܡܠܟܬܐ ܕܡܕܝܢܬܐ *the queen*, i. e. *the most important person of the city*, e. g. *Assem.* I. 531, 4. Sometimes we find a circnmlocution, e. g. ܝܬܝܪ ܡܢ ܣܓܝ *more than much*, i. e. *very much*, or ܡܢ ܣܓܝ ܣܓܝ ܘܠܥܠ *much and (farther) more than much.*".

A. 224. 10. 9.—After "*Barh.*", add: "20. 4;".

A. 224. 16. 6.—After "cities", add: "; sometimes, in the larger numbers, the thousands precede the object numbered, in the *emph. st.*, e. g. *Assem.* III. P. 1. 421. ܐܠܦ̈ܐ ܦܪܫܐ ܫܬܝܢ 60.000 *horsemen*; *Barh.* 189, 14. 15. ܐܠܦ̈ܐ ܢܦܫ̈ܬܐ ܥܣܪܝܢ 20.000 *souls*; 405, 1; 341, 11; 134, 11.".

A. 224. 26. 5.—After "11", add: "; *Ephr.* II. 233. C. 7. ܬܫܥ ܡܐܐ ܘܬܫܥܝܢ ܝܘܡ 1290 *days;* D. 8. 9. With a *suffix* attached, they become more closely connected with (*drawback towards*) the preceding *noun*, e. g. *Acts* I. 24; ܬܪܝܗܘܢ ܕܟܠܝ *of both these*; *Ephr.* III. 570, B. 3. 4; 571, A. 5. 6; 572, E. 5. 6 (cf. § 46. 2. *b.* Rem.)".

A. 225. 2. 11.—After "11", add: "Rem. The ordinal numbers, *first*, *second*, etc., following each other, are expressed either by a numeral *adjective* connected with ܘ, or without the same, e. g. *Barh.* 240, 12-14. 16. 17; or so that the series begins with ܩܕܡܝܐ and the ordinals are exchanged for the cardinals with ܐ preceding, e. g. *Barh.* 5, 3-5; or so that for *first*, ܩܕܡ *m.*, ܩܕܡܝܐ *f.*; and for *second*, ܬܪܝܢ *m.*, ܬܪܝܬܐ *f.*, are used, e. g. 481, 15; or finally, so that ܬܪܝܢ after ܩܕܡ is used in all the following ordinals, e. g. *Barh.* 444, 14-16.".

A. 225. 19. 5.—After "third", add: "*Ephr.* I. 236, D. 1. 2. 127, A. 2; E. I. F. 3;".

225. 21. 2.—After "86, 11", add: "; *Ephr* II. 221. Rem. 7. v. E.".

A. 225. 22. 1.—After "Rem.", add: "In designating *years days and hours*, the *nouns* ܫܥܬܐ, ܝܘܡܐ, ܫܢܬܐ stand before, the cardinals in the *emphatic st.* with ܐ following; or without ܐ in the *constr. st.*, with ܕ preceding, e. g. ܫܢܬܐ ܕܫܒܥ; or in the *accusative* without ܕ, e. g. *Barh.* 515, 11. ܝܘܡ ܫܢܬܐ ܚܡܫ *in the fifth day.* Nor do the ordinals always take the formative letter ܐ after the *emphat. st.*, e. g., *Barh.* 35, 13. ܫܢܬܐ ܫܢܬܐ ܕܬܫܥ *in the* 15*th year*; but always before numbers expressed by letters, e. g. 454, 1. ܫܢܬܐ ܙܢ *in the* 607*th year*; 138, 11. 12. ܫܢܬܐ ܐܫܪ ܫܢܬܐ *in the* 1115*th*

year; sometimes without any letter to mark the year, e. g. *Barh.* 311, 4. v. E. ܗܠܝܢ ܐܬܡܗ ܗܘܝ *this occurred in the year* 1445.".

A. 226. 3. 7.—After "30", add: "*Ephr.* II. 223. C. 2;".

A. 226. 6. 12.—After "week", add: "Here we find ܒܝܘܡ with the numeral added and ܒܫܒܐ following, e. g. *Barh.* 566, 7. 8. 12. ܒܝܘܡ ܚܕ ܒܫܒܐ *on the first day of the week*; 583, 8; without ܒܫܒܐ, e. g. 518, 3. ܒܝܘܡ ܬܠܬܐ *on the third day* (*of the week*); with ܒܝܘܡ omitted.".

A. 226. 8. 8.—After "12, v. E.", add: "; *Ephr.* I. 236. D. 2. The days of the week are more nearly fixed by the days of the month, thus the day of the week is more nearly marked by ܒܝܘܡ, and ܒ is omitted before the number of the day of the month, e. g. *Barh.* 50, 9. ܒܟܢܘܢ ܐܚܪܝ ܒܝܘܡ ܐܪܒܥܐ ܒܫܒܐ ܫܬܐ *on the fourth day of the week* (*Wednesday*) *the* 6*th of January*; 566, 10. 11; or the day of the month stands before the day of the week without ܝܘܡ and is thus more precisely marked, e. g. *Assem.* I. 426, 14. 15. ܗܘ ܝܘܡ ܚܕ ܒܫܒܐ ܒܬܪܝܢ ܠܢܝܣܢ ܒܬܠܬܐ *on the* 3d *of April on the first day of the week*; or ܒܫܒܐ is wanting, e. g *Barh.* 562, 5. v. E. ܒܝܘܡ ܚܡܫܐ ܬܡܢܝܐ ܒܐܒ ܝܪܚܐ *on the fifth day of the week on the eighth day of August*; sometimes also ܝܘܡ falls away both in the day of the month and of the week, e. g. *Barh.* 304, 10. 11. ܒܨܦܪܗ ܐܪܒܥܐ ܒܫܒܐ ܥܣܪܐ ܒܟܢܘܢ ܩܕܝܡ *on the morning of the fourth day of the week on the* 10*th of December*; even without ܒܫܒܐ in *Assem.* II. 266, 20. ܒܬܠܬܐ ܕܬܠܬܐ ܬܠܬܝܢ ܒܬܡܘܙ *on*

the night of the third day of the week on the 30*th of July.* Also the day of the week and that of the month are transposed, e. g. *Barh.* 548, 15. 16; 547, 3 (cf. *Agrell. App.* II. p. 7 ff.)."

A. 226. 11. 7.—After "e. g.", add: "*Ephr.* I. 9. B. 2;".

A. 226. 17. 12.—After "8", add: "*Ephr.* III. 575, C. 6;".

A. 226. 23. 11.—After "38", add: "*Ephr.* I. 85, D. 1;".

A. 226. 27. 6.—After "24", add: "*Ephr.* I. 240, A. 3; *Assem.* I. 111, 4;".

A. 227. 3. 7.—After "time", add: "; or in ܐܝܬ, e. g. ܬܠܝܬܝܐܝܬ *for the third time.*".

A. 227. 4. 1.—Before "3. Fractions", add: "*Rem.* The following, ܩܕܡܐܝܬ, ܬܢܝܢܐܝܬ, ܬܠܝܬܝܐܝܬ *first, second,* etc., are a formative series of numeral *adverbs*; also *feminines* of cardinals with ܕ preceding, e. g. ܕܚܕܐ, ܕܬܪܬܝܢ, ܕܬܠܬ etc.; also ܗܕܟܬܐ, ܐܚܪܝܬܐ, ܬܠܝܬܝܬܐ, or ܩܕܡܝܬ, ܒܗ, ܒܗ, or finally ܩܕܡܐܝܬ, ܒܬܪܟܢ, ܗܝܕܝܢ united by the *copula.*".

A. 227. 6. 9.—After "VII. 2", add: "*Barh.* 256; 417, 8;".

A. 227. 8. 8.—After "ܚܕܐ", add: "; *Ephr.* I. 236, F. I; 245, D. 7. ܚܕ ܡܢ ܚܡܫܐ ⅕. By ܦܠܓ and ܦܠܓܘܬܐ (*half*), is ½ expressed, e. g. *Ephr.* II. 222, D. 5. ܫܒܘܥܐ ܚܕ ܘܦܠܓܘܬ 1½ *weeks.*".

A. 227. 9. 1.—Before "§ 79", add: "*Rem.* Among the undetermined numeral relations, are ܐܘ *or*, e. g. *Matt.* XVIII 20. ܬܪܝܢ ܐܘ ܬܠܬܐ *two or three*; without ܐܘ, e. g. *Barh.* 603, 15. 16. ܐܪܒܥ ܚܡܫ *four or five*; 217, 15.".

A. 227. 26. 2 and 6.—After "The", add: "*adjective* or", also after "first", add: "as *epithetic*, e. g. *Matt.* XIII. 17.

ܣܓܝ̈ܐܐ ܢܒܝ̈ܐ *many prophets*; *Barh.* 160, 5. v. E. ܡܠ̈ܐ ܣܓܝ̈ܐܬܐ *many words*; ".

A. 228. 8. 1.—After "teacher", add: "sometimes ܕ is found as epithetic before the *adjective*, e. g. *Luke* XI. 25; or, instead of ܕ, ܒܝ is used, e. g. *Mark.* XII. 3; *Luke* XX. 10, 11, and stands in the *absolute* state in connection with a preceding *noun* in the *emphatic* state. This is especially true in respect to the *participle*, e. g. *Acts* VII. 56. ܫܡܝ̈ܐ ܕܦܬܝܚܝܢ *the opened heaven*; *Barh.* 83. 10. ܝܘܡܐ ܕܩܪܝܪ *the cold day*; *Acts* XXVII. 41; *Barh.* 286. ܠܕܘܟܬܐ ܕܪܡܐ *to a high place*; but when with a *part.* thus marked, a second (*part.*) is united, ܕ falls away in connection with the latter, e. g. *Luke* II. 12; *Assem.* II. 308, 23. ܙܒܢܐ ܕܟܪܐ ܘܡܟܝܠ *a short and limited time*.".

A. 228. 19. 4.—After "adjective", add: "; in the *absolute state*.".

A. 229. 18. 6. —After "evil", add: "It should still be especially remarked, that when the *masculine adjective* occurs with or without ܗܘܐ in the *absolute state* and without ܕ preceding, it is *impersonal*, e. g. 1 *Cor.* XI. 13. ܝܐܐ ܠܐܢܬܬܐ *is it becoming for a woman*; *Acts* XIX. 36. ܘܠܐ ܠܟܘܢ *ye must*, with ܗܘ following, e. g. *Matt.* XVIII. 8. 9. ܦܩܚ ܗܘ ܠܟ *it is better for thee*; without ܗܘ, e. g. *Matt.* XV. 26. ܠܐ ܫܦܝܪ ܠܡܣܒ *it is not proper to take*; less frequently is the *feminine* used and generally in connection with the *pronoun*, e. g. 1 *Cor.* VII. 26. ܕܗܕܐ ܫܦܝܪܐ *that this is good*; *Acts* XII. 9. ܕܫܪܝܪܐ ܗܘܬ ܗܝ *that this is true*; *Luke*

XVIII. 25. ܕܩܠܝܠܐ ܗܘ *that it may be easier*; also without the *pronoun*, e. g. *Tim.* VI. 7. ܘܓܠܝܐ *and it is certain*; *Barh.* 531, 8. ܡܫܟܚܐ *it is possible*; and even the negative phrase ܠܐ ܡܫܟܚܐ appears, in consequence of which, we also find ܗܘܬ. But the *fem. adjective* stands in the *emphatic st.*, when the *neuter* as subject or object is indefinite, e. g. *Rom.* VII. 13, 13. ܛܒܬܐ = τὸ ἀγαθόν, v. 21; *Barh.* 504, 14. ܡܢ ܒܝܫܬܐ ܛܒܬܐ (*to distinguish*) *the good from the bad.* Also the *plur. fem.* is found in the *absolute st.*, e. g. *Tit.* III. 8. ܕܛܒܢ ܗܠܝܢ ܐܝܠܝܢ = ταῦτά ἐστιν τὰ καλά; *John* I. 50; *Rom.* VIII. 38. ܘܠܐ ܕܩܝܡܢ ܘܠܐ ܕܥܬܝܕܢ = οὔτε ἐνεστῶτα οὔτε μέλλοντα (cf. *Agrell. Append.*)".

A. 230. 10. 6.—After "invalids", add: "*Acts* III. 9;"

A. 230. 11. 7.—After "312, 7", add: "*Acta Mart.* II. 394, 21;".

A. 230. 23. 7.—After "23", add: "Also the *feminine collective* names may be united with the *plur. masc.* of the *verb*, e. g. *Barh.* 238, 6. ܟܠ ܪܘܒܐ — ܣܠܩܝܢ ܗܘܘ *the great multitude* (*of your horses*) *ascended*: 510, 17. 18; 533, 13.".

A. 230. 27. 10.—After "8", add: "; also the *plur.* form stands in an inverted position with the *singular verb*, e. g. *Ephr.* I. 18. A. 5. ܦܪܚܝܢ ܛ̈ܠܐ ܗܘܬ ܒܡܢܝܬܐ — ܦܪܚܝܢ *birds raise themselves* (*fly*) *in flocks.*".

A. 231. 6. 1.—After "12", add: "*Ephr.* I. 10. C. 8;".

A. 231. 13. 1. —After "opened", add: "*Ephr.* II. 20. D. 1; even".

A. 231. 20. 12.—After "porches", add: "*Ephr.* I. 40. B. 2;".

A. 231. 25. 8.—After "9", add: "relating to an object in the *neuter gender*, e. g. *Barh.* 186, 16. 17. ܐܬܝܗܒ ܕܝܢܪܐ *a denarius was given*; even the fem. *nonn* with the *masc. sing.*, e. g. *Barh.* 118, 11. ܡܫܟܢܬܐ ܕܐܝܬܘܗܝ ܠܗ *the tent which belonged to him*;".

A. 231. 28. 3.—After "walls", add: "*Ephr.* II. 2. B. 6. 7; I. 122. F. 4;".

A. 232. 8. 8.—After "writing", omit the period and add: "(no one, of course, will make the transcriber responsible)".

A. 232. 14. 6.—After "ܟܠܡܕܡ, add: "ܡܕܡ ܡܕܡ,".

A. 232. 16. 5.—After "country", add: "*Ephr.* III. 571, A. 8;".

A. 232. 24. 8.—After "Egypt", add: "*Ephr.* II. 464. C. 3;".

A. 233. 6. 2.—After "10", add: "; and *vice versa*, e. g. *Barh.* 288, 7. ܡܠܦ ܒܝܫܬܐ ܐܬܦܪܥ ܒܝܫܬܐ *it was customary to return evil for evil.*".

A. 233. 10. 9.—After "mankind", add: "*Acts* II. 41;",

A. 233. 17. 7.—After "16", add: "; *Ephr.* I. 194, B. 1.".

A. 234. 21. 3.—After "eyes", add: "; *Ephr.* II. 232, D. 2.".

A. 234. 24. 8.—After "eggs", add: "(cf. *Ephr.* I. 18, A. 5).".

A. 235. 13. 4.—After "granted", add: "; perhaps however, ܢܫܡܠܐ should not here be rendered, *he would grant* or *fulfil*, which mode of reading is found in the parallel passage in *Assem.* III. P. II. 126, 11. 12.".

A. 235. 22. 6.—After "A", add: "40, A. 6; 318, F. 3;".

A. 236. 1. 2.—After "230. D", add: "*Acta Mart.* II. 349, 25. ܥܡܕ ܡܥܡܘܕܝܬܐ ܗܘ ܘܐܡܗ ܘܚܬܗ *he was baptized, he and his mother and his sister*;".

A. 236. 2. 8.—After "invited", add: "*Ephr.* II. 223, B. 8, C. 1;".

A. 236. 8. 5.—After "4", add: "*Ephr.* I. 311, D. 4;".

A. 236. 25. 3.—After "sorrow", add: "*Ephr.* III. 593, B. 6f.; ".

A. 236. 28. 11.—After "nature", add: "When several subjects are in the 2d. person with أَنْتِ preceding, the second *plur.* follows, e. g. *Ephr.* II. 211, D. 6. 7. أَنْتُمْ وَامْرَأَتُكُمْ — أَنْتِ وَامْرَأَتُكِ *thou and thy wife have* (*ye have*) *drunk wine.* Yet one of the subjects, (the most important one) is found in the preceding pronoun of the first person, the *verb* following the same rule (*cf. Michaelis Chrest.* 28, 7. 9)".

A. 237. 7. 9.—After "hair", add: "*Acts* I. 12; ".

A. 237. 11. 5.—After "22", add: "; *Ephr.* II. 318, E. 3; 327, A. 8; I. 119, E. 7; 126, E. 1; 131, C. 7; 40, D. 6.".

A. 237. 17. 9.—After "preached", add: " An *ellipsis* is found in Syriac like that found in Hebrew in שֶׁקֶל, e. g. *Ephr.* I. 320, C. 2. 3. وَأَلْفٌ وَسَبْعُمِائَةٍ and 1700 *gold coins;* D. 8. وَسَبْعِينَ مِنَ الْفِضَّةِ 70 *silver shekels.* So the *noun* مِئَةٌ is wanting, e. g. *Barh.* 26, 4. v. E. مِئَتَيْنِ *in two parts;* fully expressed, e. g. 541, 10. مِئَتَيْنِ مِئَةٌ; 21. 8. Upon مِئَةٌ, cf. § 78. B. Rem.".

A. 237. 23. 3.—After "XXX. 1., add: "جَمَعَ *an army* (جَمْعٌ) *to collect together*; *Barh.* 107, 5. 6.; so also اِجْتَمَعَ; 142, 5;".

A. 237. 24. 3.—After " 12," add: "; *Ephr.* I. 169, C. 5.".

A. 237. 24. 8.—After " 39, 11. ", add: " *Ephr.* I. 89, E. 1. 2. 4; ".

A. 237. 25. 14.—After " 19.", add: " أَكْمَلَ *to die,* literally, *to finish* (كَمَالٌ), e. g. *Barh.* 252, 7;".

A. 238. 17. 5.—After "sword", add: "; *Ephr.* II. 100, B; I. 319, E. 8; 12, A. 7.".

A. 240. 11. 6—After "out", add: "*Ephr.* 222, A. 1;".

A. 240. 12. 6.—After "again", add: "*Ephr.* 1. 295, F. 5. 6;".

A. 240. 14. 4.—After "again", add: "*Ephr.* II. 125, B. 6;".

A. 240. 15. 5.—After "again", add: "*Ephr.* I 39, E. 6;".

A. 240. 17. 10.—After "earth", add: "*Ephr.* I. 281, D. 6. 7.

Also, ܦܢܐ *to turn one's self*, is found with a similar signification, e. g. *Ephr.* II. 98, E. 2. ܠܗܘܢ ܦܢܐ ܐܦܩܕ ܐܢܘܢ ܗܘܐ *he brought them again into activity*;".

A. 241. 2. 8.—After "evil", add: "*Ephr.* III. 592, A. 3. 4;".

A. 241. 7. 10.—After "III. 8.", add: "; *Ephr.* II. 100, A. 4 (with the copula), e. g. *Ephr.* I. 82, C. 5. ܗܘܐ ܐܝܟ ܕܩܕܡ ܩܪܝܗ *as he had named him before*; II. 212, C. 2. 3; I. 439, C. 7.8; II. 203, B. 5; 220, C. 6; also the *passive*, e. g. *Ephr.* I. 195, D. 2. ܡܠܬܐ ܕܐܬܩܕܡܬ ܘܐܬܐܡܪܬ ܠܐܒܪܗܡ *the word which had before been spoken to Abraham*; II. 221,, (Rem. 2.); *e*) ܪܗܛ *to flow*, ܣܪܗܒ *to hasten*, for *quick*, *hasty*, e. g. *Ephr.* III. 569, E. 4. 5. ܪܗܛ ܐܙܠ ܡܢܗ *he hastened therefrom*; *Barh.* 73, 7. ܣܪܗܒ ܘܐܣܪܚ *he cried out quickly* (exclaimed); also the *passive*, e. g. *Ephr.* I. 24, F. 3. ܐܣܬܪܗܒ ܘܢܦܠ *he fell quickly from* (*hastened*). Finally; *f*) ܣܦܩ *to suffice*, for *sufficiently*, is used, e. g. *Ephr.* II. 464, F. 5. ܠܐ ܣܦܩܘ ܦܪܣܘ ܠܡܛܫܝܘܗܘܢ *they did not even sufficiently protect themselves*; ܩܪܒ *to approach*, for *nearly*, *almost*, e. g. *Barh.* 551, 11. ܩܪܒ ܕܢܬܦܠܓ *he was*

almost confirmed *Ephr.* I. 169, C. 1.; ܐܬܚܒ *to deal basely*, for *base*, e. g. *Ephr.* II. 128, F. 2. ܐܬܚܒܬܘܢ ܒܠܕܒܐ *ye have dealt basely*, etc.".

A. 241. 22. 2.—After "v. E.", add: "*Ephr.* II. 232, A. 1;".

A. 242. 2. 6.—After "partly etc.". add: "; and ܣܓܝ ܟܬܐ *m.*, ܣܓܝܐ ܟܬܐ *f. very* (*cf. Agrell. Suppl.* p. 162), e. g. *Barh.* 165, 1. 10. ܣܓܝ ܟܬܐ ܢܚܡܐ ܕܐܝܬ *he was very much beloved* 587, 9; = *so very*, e. g. *Barh.* 232, 6. ܣܓܝ ܟܬܐ ܐܬܒܕܙ *he distinguished himself so very much*; with the *plur.* following, e. g. *Barh.* 122, 13. ܣܓܝ ܟܬܐ ܐܠܟܘ *they were pressed very much*; with ܕ following = *so very*, *that*, e. g. *Barh.* 411, 3. ܕ ܐܝܬ ܣܓܝ ܟܬܐ ܫܪܝܪܝ *they were so much, that*; with the *fem.*, e. g. *Barh.* 492, 8. ܗܘܬ ܣܓܝ ܟܬܐ ܐܬܒܕܙ *they became so distinguished.* Also the *adverb* is expressed by the *fem.* ܣܓܝܐ ܟܬܐ *all this* ".

A. 242. 7. 4.—After "degrees", add: "424, 11; 571, 8. 9; *Ephr.* I. 379, C. 5;".

A. 242. 9. 2.—After "there", add: "; *Barh.* 574; *Assem.* III. P. I. 130, 9; *c*) the Latin adverbial ending *atim* is expressed by the *nonn*, e. g. *Barh.* 424, 10. ܡܠܐ ܡܠܐ *handful*; 410, 5; 334, 11, etc.".

A. 242. 19. 7.—After "this", add: "*Ephr.* II. 9, C. 2;".

A. 242. 24. 2.—After "wish", add: "*Ephr.* I. 169, C. 6*f.*; II. 5, A. 4*f.*".

A. 243. 7. 4.—After "35", add: "; something doubtful confirmed by an affirmation, is expressed by ܕ ܐܦ, e. g. *Ephr.* I. 370, (Jacob of Edessa) ܕ ܗܠܐ ܫܐܘܠ ܠܐ ܝܕܥ ܐܦ *did not Saul somehow know David? Ephr.* III. 593, D. 1.".

A. 243. 8. 1.—Instead of the Rem. (lines 8 and 9 from top), add: "Rem. Also ܐ is employed in the *direct question*, e. g. *Ephr.* II. 5. A. 6. ܐ ܡܝ ܐܝܕ *thou knowest.* So also ܐܐ (*ἀρα*), e. g. *Barh.* 131, 12. ܐܐ ܐ, e.g. *Ephr.* I. 436, (note from Jacob of Edessa, 1. 2); ܟܕ for ܟܐ, e. g. *Barh.*119, 10. etc.".

A. 243. 22. 15.—After "yes", add: " Yet we also find ܐ in connection with the affirmative with the repetition mostly of the thing, e. g. *Acts* V. 8; or without a repetition (lit. *entirely simple*), e. g. *Matt.* XXI. 16;".

A. 243. 26. 13.—After "father", add: "or simply ܒ, e. g. *Barh.* 370, 13.".

A. 244. 3. 1.—After "*verb*", add: " A double negation, as in Greek, makes the negation more emphatic, e. g. *Barh.* 491, 9; ܠ ܐܕ ܠ ܐܬ *he has* (*positively*) *injured no one*; 93, 9; 606, 2. The same is true in respect to ܠ ܟ or ܠ ܟ. ܒ, ܟܐ and ܟܐ, after *verbs* signifying *to fear*, correspond with the Latin *ne*, e. g. *Barh.* III. ܐ ܒ ܬ ܕ *he feared that*; *Ephr.* I. 80, D. 6; also ܠ ܐ = *ut*, *that not*; *Assem.* I. 455, 1.".

A. 244. 9. 6.—After "imperishable", add: "; *Ephr.* I. 310, C. 1. 2; II. 212, D. 8; I. 128, D. 1.".

A. 244. 14. 3.—After " IX. 3.", add: "; in ܠ ܐ — ܠ *on no possible account*, ܐ, preceding the latter ܠ, strengthens the negation, e. g. *Ephr.* III. 569, B. 3. 4.".

A. 244. 21. 12.—After " 19," add: " ܐ ܡ ܐ *out from between something*; *Acts* III. 5. ܐ ܡ ܐ ܐ

ܕܠܗ ܐܩܝܡ *whom God has raised from the dead*; ܠܟܐ ܡܢ *from one here*; also ܡܢ ܪܡ, e. g. *Ephr.* I. 392, B. 4. 5. ܐܬܐ — ܡܢ ܠܟܐ ܫܐܘܠ *he came here from Saul*; I. 84, A. 8. etc.;".

A. 244. 26. 12.—After "walls", add: "*Ephr.* I. 81, E. 5. 6;".

A. 244. 28. 1.—After "excellence," add: "also by their (ܠܥܠ — ܡܢ) collocation, e. g. *Ephr.* I. 6. D. 8. ܠܥܠ ܡܢ ܐܪܩܝܥܐ *out over the firmament*;".

A. 245. 2. 2.—After "him", add: "*Ephr.* II. 318, C. 5.".

A. 245. 8. 3.—After "13", add: "*Ephr.* I. 292, C. 3*f.*; III. 595, C. 3. 4; also with the *copula*, e. g. *Barh.* 270. ܘܠܝ ܒܝܢ ܠܟ *between me and thee*; ܒܝܢ is seldom repeated with the *copula* standing between, or with ܠ preceding, e. g. *Ephr.* I. 13, B. 6. 7.".

A. 245. 10. 3.—After "David", add: "or with the *copula* united, e. g. *Ephr.* II. 204, F. 6. ܠܥܠܡ ܡܢ ܥܠܡ ܘܥܕܡܐ *from eternity to eternity and until*; I. 237, C. 5*f.*; 361, A. 6. 7;".

A. 245. 17. 4.—After "66. 6", add: "; *Ephr.* I. 25, D. 4*f.*"

A. 245. 21. 2.—After "17", add: "*Ephr.* I. 122, F. 1; 318, F. 3. 4.".

A. 245. 23. 12.—After "193, 19;", add: "*Ephr.* I. 310, D. 8; also it (ܒ) serves to designate *realization* (ܒ *essentiæ*), e. g. *Ephr.* II. 324, E. 6. ܘܚܢܘܟ ܒܐܪܙܗܘܢ ܚܝܘ ܠܩܕܡ ܙܒܢܗܘܢ *Enoch and Elijah lived before their time* (as types); or ܒ stands before an *asseveration*, e. g. *Barh.* 183, 10. ܒܐܠܗܐ *by God!*; but sometimes it is wanting before an asseveration;".

A. 245. 25. 6.—After "to", add: "*until to, about,* e. g. *Ephr.* I, 122, D. 8. ܒܡܛܐ ܠܬܠܬܡܐܐ *about* 300 (*miles*); or with ܠܩܘܪܒܐ = *near to*, added, e. g. *Ephr.* I. 122, C. 8.

ܠܟܘܪܣܐ ܕܝܘܡܐ ܠܫܡܫܐ ܠܟܠܗܝܢ ܡܝܠܐ *nearly* 5000 *miles.* Also here may be reckoned (as opposite relations) ܡܐ ܠܝ ܘ ܠܟ *what to me and thee* (*what have I to do with thee*); *Mark* VII. 5; *John* II. 4; *Luke* IV. 22; *Matt.* XXVII. 19.".

A. 245. 28. 1.—After "14", add: "and ܠܘܬ sometimes stands for ܒ, e. g. *Ephr.* I. 13, A. 1. ܠܘܬ ܡܝܐ *in the water,* or it = *against,* e. g. *Ephr.* I. 389, B. 5;".

A. 246. 1. 3.—After "29", add: "*Acts* II. 34. ܡܢ ܝܡܝܢܝ *to my right* (hand); it is synonymous with ܒ (= *per*) *by virtue of,* e. g. *Ephr.* I. 126, B. 4. ܘܡܢ ܫܚܝܢܘܬܗ ܡܢ ܙܗܪܐ ܕܢܘܗܪܗ *by virtue of the splendor of his light and warmth*;".

A. 246. 4. 9.—After "feet", add: "; it is also used in the formation of the *adjective,* e. g. *Acta Mart.* II. 394, 17; ܢܟܝܐ ܕܠܐ ܟܐܒܐ ܘܕܠܐ *painless and unharmed.* It can take no *suff.*, and instead, the separate *pronoun* follows, e. g. *John* XV. 5. ܕܠܐ ܐܢܐ χωρὶς ἐμοῦ.".

A. 246. 18. 5.—After "4", add: "; or they are not united by *and*, e. g. *Ephr.* III. 569, B. 6; and even after ܡܢ and other antecedent *particles*; e. g. *Matt.* I. 20, 24; VI. 5, 7; XXIV. 22; *Mark* XIV. 72. etc."

A. 246. 21. 5.—After "19," add: "*Acta. Mart.* II. 273, 23. 24. ܐܬܦܢܝ ܐܙܠ ܠܗ ܘܡܛܐ ܠܫܘܩܐ *he turned, went, and arrived at the market*;".

A. 246. 22. 2.—After "XV. 6.", add: "in the *imperative,* e. g. *Acta Mart.* II. 293, 3. v. E. ܗܠܟ ܐܙܠ ܥܠ ܪ̈ܓܠܝܟ ܩܘܡ *arise, walk and go upon thy feet.*".

A. 246. 28. 6.—After "5, 6,", add: "*Ephr.* I. 119, A. 7. 8.

ܘ before the *pret.* and *fut.*, is often translated by *that*, *in order that*, e. g. *Barh.* 321, 3; 395, 7; 384, 6. 7.".

A. 247. 2. 15.—After "v. E. ", add: " *Ephr.* I. 184, E. 4-6. v. E (also ܕܐ — ܕܐ); ".

A. 247. 3. 10.—After "4, 5.", add: " *Ephr.* III. 569, F. 6. 7;".

A. 247. 4. 6.—After "13, ", add: " (also ܐ — ܐ ; ܐ — ; ܐ — ; ܐ — ; ܐ —), ".

A. 247. 5. 13.—After "24, ", add: " *Ephr.* I. 271, A. 1. 2";

A. 247. 6. 7.—After "E.", add: "ܐ — , e. g. *Acts* I. 11; — ; *Ephr.* II. 210, C. 6—8; — , *Ephr.* I. 7, C. 8*f.*; — , I. 8, E. 4 f. Also with the falling away of , e. g. *Ephr.* II. 3. E. 3 4; 451, B. 4*f.*;".

A. 247. 7. 6.—After " 12. 13,", add: "; and — , e. g. *Ephr.* I. 21, C. 6*f.*; — *not only — but also*; *Ephr.* II. 153, E. 1. 2; — , I. 24, F. 4*f.*; — *neither — nor*, e. g. *Ephr.* I. 117, A. 3 *f.*; 127, C. 6; — *whether — or*, e. g. II *Cor.* XII. 2; also — , e.g. *Barh.* 597; or — , e.g. *Barh.* 441; — *whether — or not*; — *soon — soon*; — *hither — thither*, e. g. *Barh.* 363, 5. v. E.; also — or — ; finally, — *from here — from there*, e. g. *Barh.* 574; — , e. g. *Rev.* XXII. 2. etc. ".

A. 247. 21. 8.—After " 13 ", add: " *Ephr.* I. 294, E. 8;".

A. 247. 29. 8.—After "844", add: "and *ὄμνυμι* with *εἰ* and *εἰμή* following.".

A. 248. 12, 13.—After "13,", add: "ܕ ܐܦ ܠܐ *because*, e. g. *Ephr.* II. 217, B. 4; ܕ ܐܦ ܥܠ ܠܐ *because of*, e. g. B. 1; ܕ ܐܦ ܟܕ *at the same time that, that*, e. g. *Ephr.* I. 9, F. 6; ܕ ܒ *thereby, that*, (frequently in Ephr.), *Ephr.* I. 85, D. 3;".

A. 248. 19. 2.—After "20,", add: "γ) ܕ stands after the mark of case (= ܐܲܫܶܪ with the *preposition* preceding), e. g. *Assem.* I. 83, 14. v. E. ܒ ܡܢ ܕ *according to the (chronology) of the Greeks*; III. P. I. 527, 6., etc.;".

A. 248. 22. 2.—After "221, 2.", add: "*Ephr.* I. 84, F. 6. 7; 446, D. 8. 9; also after ܐܗ *to be worthy*, e. g. III. 579, F. 2;".

A. 248. 22. 13.—After "7. 8,", add: "*Ephr.* I. 84, C. 5. 6; II. 227. A. 7; I. 123, C. 3 *f.*;".

A. 248. 26. 5.—After "nevertheless", add: "*Ephr.* I. 75, F. 5.".

A. 249. 8. 13.—After "me", add: "*Ephr.* II. 20, F. 7.".

A. 249. 17. 12.—After "3, 4.", add: "*Ephr.* II. 481, D. 3. 4.".

A. 249. 19. 4.—After "436.", add: "The following are *interjections* formed from *verbs*; ܐ *pl.* ܠ *well now! Barh.* 88, 4. ܣܘ *pl.* ܣܘܟ *up!* 599, 1; and ܐ represents the Heb. נָא (= *quæso*), I *Kings* XXII. 12.".

A. 249. 31. 4.—After "30", add: "*Ephr.* II. 235, A. 8.".

A. 250. 4. 7.—After "27", add: "*Acts* II. 7.".

A. 250. 18. 5.—After "4-11.", add: "*Ephr.* 2. 233, D. 7; III. 563, E. 4;".

A. 250. 21. 13.—After "17, 19.", add: "Also the *sing.* ܒ is found in *Ephr.* III. 584, D. 4. ܐ ܘܣ ܕ ܒ *the happy place.*".

A. 250. 24. 1.—Instead of "Appendix", add: "§ 87.".

A. 251. 5. 1.—After "ye.", add: "In a longer period the *finite verb* is found at the end of such period, e. g. *Ephr.* II. 210, D. 5—E. 3. ܠܡܫܬܘܬܐ — ܛܟܣ *a feast — he arranged*; II. 123, A. 1—4; I. 446, E. 3. 4; or it is separated from its auxiliary *verb* by several words, e. g. *Ephr.* II. 211, C. 8—D. 2.. ܐܢ ܠܒܡ ܐܢܬ ܗܫܐ — ܠܡܩܪܐ *if thou art now on the stand — to read*; or the auxiliary follows the *finite verb*, e. g. *Ephr.* II. 212, C. 5. 6. ܘܢܬܛܦܝܣ ܠܐ ܐܦܣ ܗܘܐ *he would not permit himself to be persuaded*; even so the *infinitive* with ܠ before the *verb* upon which it is dependent, e. g. *Ephr.* I. 83, D. 3. 4. ܕܒܥܠܐ ܠܬܪܬܝܢ ܠܡܗܘܐ ܒܥܠܗܘܢ ܕܢܦܫܗ ܣܢܝܐ ܗܘܬ ܐܠܐ *but, because, to be the husband of two wives was hateful to him*; 84, A. 7. 9; I. 2, A. 7.".

A. 251. 9. 2.—After "men", add: "they stand between the relation of *genitive* and another *noun*;".

A. 251. 9. 11.—After "*noun*", add: "of which it should be remarked that the subject sometimes stands after the *verb* and object, e. g. *Acts* V. 26. ܓܝܪ ܕܠܡܐ ܢܪܓܡܘܢ ܐܢܘܢ ܥܡܐ ܕܚܠܝܢ ܗܘܘ *then they feared lest the people should stone them*; the object stands before the *verb*, e. g. *Acts* V. 28. ܕܐܢܫ ܠܐ ܬܠܦܘܢ *that ye should not teach*; *Ephr.* III. 566, A. 5. 6; the object stands between the auxiliary and *finite verb*.".

A. 251. 11. 11.—After "heaven", add: "*Acts* III. 21; V. 41; *Ephr.* II. 232. D. 1. 2. ܕܗܠܝܢ ܥܠܡ ܗܘܐ ܥܡܐ ܕܢܣܝܒܪܘܢ *that the people should endure this*;

d) The *adjective* stands before its *noun* separated by another *noun* placed between, whose signification is connected with

the first *noun*, e. g. *Ephr.* II. 227, E. 7. 8. ܕܠܐܟܣܢܕܪܘܣ ܘܣܓܝ̈ܐܐ ܡܢ ܪ̈ܒܝ ܚܝܠܘܗܝ *and many of Alexander's generals*; or it is separated from its *noun* by the auxiliary *verb*, e. g. *Ephr.* I. 309, D. 5. 6. ܝܫܘܥ ܗܘܐ ܐܘ ܢܒܝܐ ܗܘܐ ܐܚܪܢܐ ܐܘ ܕ *that he was either Joshua or another prophet.*".

A. 251. 12. 6.—After "particles", add : "concerning which it should be remarked that the *adverb* more frequently precedes the *verb.* ".

A. 251. 13. 10.—After "city", add: " or; *e*) it is found at the end of the sentence, e. g. *Ephr.* I. 126; *f*) in poetry also, the *verb* stands between the *noun* in the *genitive* and another *noun* connected, e. g. *Ephr.* III. 564, B. 3. 4. ܘܐܝܟ ܗܘ ܕܒܣܝܡܘܬܐ ܬܚܝܬ ܕܦܪܕܝܣܐ *as he who held under (cherished) the loveliness of Paradise*; C. 8. 9; 576, F. 8. 9. The poetical arrangement of words also belongs here, e. g. *Ephr.* III. 572, F. 2.3. ܕܦܪܐ ܐܦܠܐ ܠܫܘܦܪܗ ܒܪܝܐ ܐܦ ܐܡܬܘܢ *also on the other hand the external beauty of Paradise cannot be described.* ".

§ 88.

General View of Syriac Metre.

1. Since Syriac literature is rich in ecclesiastical poetry, composed in a fixed measure and rhythm, I did not dare to omit here a general survey of the external form of the same, and finally, therefore, decided that a brief and clear view of Syriac metrical forms and laws should be presented. The origin of this poetry is found in the most ancient Syrian church, at the time when history mentions the Gnostic Bardesanes, living in the second half of the second century of the Christian Era (*cf. Aug. Hahn : Bardesanes gnosticus Syrorum primus hymnologus. Lipsiæ*, 1819), who endeavored to put his Gnostic writings into poetry, by which, according to the testimony of Ephrem Syrus (born 307, died 378), he drew the minds of

youth to himself and won them to his views. He was accustomed to have David before him as a model poet, and even to write out each one of the 150 Psalms (ܐܡܡܪ̈ܐ ܕܒܝܕ̈ܐ). Thus he stood forth as the first hymnologist of the Syrian church. His poetic talent was transmitted to his son Harmonius, who, in respect to his writings, walked in the footsteps of his father. His poems, with the exception of a small fragment of the first, are lost, and only the ecclesiastical form remains. Then Ephrem, who decidedly, in every possible manner, opposed the the long continued Gnostic errors of his time, established a similar musical school (to those of Bardesanes and his son) for young persons of both sexes, and performed so elegantly, while he retained both the external forms of poetry, that a thankful age called him the "cithera of the Holy Ghost." After his time, history records the names of many distinguished Syrian poets, though Ephrem still remains the chief authority for the study of Syriac metre, as almost half of his extensive writings belong to the department of poetry.

2. The terms applied to the different departments of Syriac poetry, as far as they are known to us, comprehend various kinds in respect to form and contents. The more general term (ܡܐܡܪܐ) makes it a condition that there should be equality in verses according to the number of syllables and rhythm, but not a division into strophes, which also seems to be indicated by the more extensive term ܡܐܡܪ̈ܐ ܘܡܟܝܠ̈ܬܐ, i. e. *a discourse on rhythmical measure* (*lit. discourses on measures*). On the contrary, the peculiarity of that kind, which is divided into strophes, is indicated by ܒܝܕ̈ܐ, in respect to which, reference is made by Ephrem, to the substance, at least, of the radical idea, and, what he calls poetry, forms, in his estimation, the basis of philosophical inquiry and investigation, or the basis of the fundamental laws of refutation and dogmatical unity. Melody and its laws are generally indicated by ܙܡܪܐ, which includes metrical form, extending so far back as to comprehend our (German) ecclesiastical intonations and antiphonies answering to each other only at short intervals. That which is included under ܟܠܝܠܬܐ is, at the same time, comprehended under ܒܝܕ̈ܐ.

The former term included such a change of song that each strophe, or its closing part, was so marked as to indicate that it might be repeated in the chorus, by which, individual strophes might be added as a suitable doxology. The psalmodic form and its fundamental idea were probably indicated by ܥܘܢܝܬܐ, ܡܕܪܫܐ and ܩܝܢܐ, corresponding with the Hebrew terms מזמור and שיר, and in each case borrowed from them. Also from the import and signification of ܬܫܒ̈ܘܚܬܐ, it was, no doubt, mostly used in praise of martyrs and saints, But what kind of song was understood by ܡܥܠ̈ܝܬܐ (meaning literally, *degrees*, *scales*), is doubtful, though one would suppose, from the signification of the term indicating it, that this particular species of hymns, with their accompanying tunes, was arranged in an advancing, ascending rhythm. Probably this term was merely transferred from the Hebrew המעלות as the ground form.

3. Rhythmical measure, formed in respect to the quantity of syllables, is not known in Syriac poetry. Only according to the number of syllables is metrical succession measured and limited, and thereby the place of the accent is made known, therefore, strophes themselves also move on in even, rhythmical order, and are only occasionally interrupted by the change of longer verses (δίκωλα). Thereby a mixed mode was established, which was also used by Ephrem. Lines of verses generally contain *five* and *seven* syllables. Bardesanes wrote especially in the former, and his son, Harmonius, in the latter. In respect to the *former*, Ephrem bears witness in the subscription of his poem against Häretiker (ܡܕܪ̈ܫܐ ܠܘܩܒܠ ܗܪ̈ܣܐ) T. III. p. 128, in the words ܫܠܡܘܢ ܕܫܒܥܣܪ ܗܠܝܢ ܡܕܪ̈ܫܐ ܡܕܪܫܝܢ ܥܠ ܩܠܐ i. e. *closed are the* 17 *hymns in the measure of Bardesanes.* He (Ephrem) therefore called the measure of *five syllables that* of Bardesanes, although the Syrians, rightly believing, rejected the appellation and called it the *Balaic* measure,

after Balaus (ܒܠܥܘ), a pupil of Ephrem. But as Ephrem himself preferred to use that kind of verse whose lines had seven syllables, it might properly be called *Ephremic*. He also sometimes wrote in a measure of four syllables. Harmonius also is said to have composed poetry of the same kind, also Jacob von Sarug, towards the end of the fifth century, and in the *Actis Martyrum*, Tom. II. p. 230—344, we find a more extensive commendatory poem of the same kind from Symeon Stylita. We have only a fragment of poetry, whose measure is six syllables, from Bardesanes, preserved by Ephrem. The length of strophes which are employed with considerable uniformity, seems to have been subjected to no fixed laws, but was left to the poet, and perhaps made dependent upon the contents and scope of the thought. Hence we find measures called strophes, which contain from *four* to *thirteen* lines. Cf. *Hahn et Sieffert: Chrestomathia Syriaca sive S. Ephræmi carmina selecta, Lipsiæ*, 1821. 8.

The original basis of Syriac metre is found in certain grammatical rules relating to euphony, indicated by the marks *Marhetono* and *Mehagyono* (§ 7); *crasis* by *Linea Occultans* (§ 8); and the *adding* or *dropping* of preceding vowels (§ 15). These euphonic fundamental laws are only valuable, to any great extent, in metrical song. Before all other considerations we should take notice that the accumulation of vowelless consonants does not disturb the euphony, and to aid in preventing such a disturbance, vowelless initial letters of a word are added in pronunciation to the last syllable of the preceding word when such word ends with a vowel, by which the ornament of the word is not destroyed, but the euphony is improved. This arrangement is observed not only in one and the same verse, but also when the same relation exists in two verses (the final syllable of the first and the initial syllable of the one succeeding, immediately following each other).

The following lines are thus pronounced:

ܡܘܫܐ ܡܬܠܡܕ ܟܠ — *Músche' m thalmédh kul' l*

ܣܦܪܘܬ ܡܝܢܝ. — *séphrau'sh mayóne.*

ܪܒܐ ܕܒܪܟ — *Rábho' dh ebhroye*

ܬܠܡܕܢ ܠܝܠܦܢܐ. — *thálmdan' l yulphóneh.*

Bnt when this difficulty of pronunciation by concatenation cannot be otherwise overcome, either all of the unnecessary vowels fall away by dropping the supernumerary syllables, or, on account of a want of completeness in respect to the necessary number of syllables, the metre is perfected by the addition of vowels for the formation of new syllables, as in case of *Mehagyono* (ܡܗܓܝܢܐ for ܡܗܓܢܐ). Therefore, in metrical song, both of the peculiarities called, in grammatical language, *Synœresis* and *Diœresis* are valuable.

1. The first occurs, when, by the aid of an auxiliary vowel, the initial letters of a word form a new syllable, particularly; *a*) ܐ (with ◌ܵ or ◌ܶ) in the pronouns ܐܢܐ, ܐܢܬ, ܐܢܬ, which, in connection with the *part.*, are generally pronounced in one syllable, e.g. ܐܢܐ ܟܬܒ pronounced *th*^{e} *mïhï-nun*; *verbs* ܠ"ܐ, e. g. ܐܡܪ ܠ"ܐ pronounced *d*^{e} *lo-mar*; so also ◌ܶ in the *part. P.* of ܠ" *verbs*, e. g. ܐܡܪܝ pronounced *d*^{e} *mïro*. This is also the case with the *prosthetic* ܐ taking ◌ܵ, e. g. ܒܪ ܐܠܟ pronounced *n*^{e} *bhath-mol*, and, in words translated from the Greek, which, with Σ initial, soften the pronunciation, from the fact that ܐ with ◌ܵ precedes, e. g. ܐܣܟܡܐ = *σχῆμα* pronounced *skïmo*. There are also examples in which ܐ is a radical letter as ܐܒܐ, e. g. ܐܒܐ ܐܘܐ pronounced *h*^{e} *vo-hho*. So also; *b*) in words of three syllables, the vowel standing over the first radical letter is dropped, when the middle syllable is pronounced with a long immutable vowel (ܵ, ◌ܶ, ◌ܵ and ◌ܶ). In this case, the form of the word continues to be easily recognized, and the vowel, which is dropped, is readily perceived, e.g. ܙܕܚܠ read *r*^{e}*bhutho;* ܐܣܟܡ pronounced *hh*^{e} *kïmo*; ܐܟܣܐ pronounced *ph*^{e} *lohho*,

etc. The same is also true with vowels over auxiliary consonants which did not originally belong to the radical word, e. g. ܫܦܘܠܐ pronounced *s*^{e} *kubhlo*; ܬܪܝܬܐ pronounced *th*^{e} *rïtho*. Finally, there is also a similar rejection of those vowels, which the preformatives or prefixes of the *verb*, generally take, e. g. ܢܫܒܪܘܢ pronounced *shabhro'n-krez*; ܢܬܘܢ ܒܢܝ pronounced *manu'dh-n*^{e}*tsur*; ܐܝܟܢܐ ܕܐܒܕ pronounced *aino' dh-k*^{e} *thïbh*.

2. In the middle of a word vowels are omitted in pronunciation as follows: In the verb, — in *Ethpa.*, e. g. ܐܬܗܦܟ pronounced *ethp*^{e}*lag*; in the *noun* especially, — of the middle syllable, e. g. ܫܡܫܬܐ pronounced *sïm*^{e} *tho*; ܟܬܘܠܐ pronounced *al*^{e} *hutho*.

3. Vowels, at the end of a syllable, fall away; *a*) in the *verb*, when the grammatical form, notwithstanding the falling away, remains sufficiently recognizable in pronunciation, as — in *Pa.*, e. g. ܟܦ read *al*^{e} *ph*; especially in the *part. act. Pe.*, e. g. ܫܒܪ ܐܬ pronounced *soòh*^{e}*r-ath*; and in the *part. pass. Pe.*, e. g. ܩܛܝܠ pronounced *kasy*^{e}; ܪܦܝ pronounced *raphy*^{e}; ܟܬܒܐ read *g*^{e} *lïth*; *b*) in the *noun*, — of the *emphat. state*, e. g. ܩܒܪܐ read *phagr*^{e}; ܒܝܫܐ read *bïsh*^{e}.

There is no common law for the occurrence of *synæresis*. It only appears when the number of syllables in the metre is too great and the connecting word admits of contraction.

So secondly in *diæresis*, by which an inadequate number of syllables may be compensated when there are vowelless consonants which make possible an increase in the number of sylla-

bles, *Mehagyono* properly comes in, especially when synonymous forms appear with the vowels added, e. g. ܗܟܬܒ and ܗܟܬܒ, or when the nature of consonants allows such a vowel e. g. ܘ in ܟܬܒܘ, in which case it may be read ܟܬܒܘ. It is otherwise usually with the auxiliary vowel — (= *sheva mobile*); and not only in the middle, but also at the beginning of a word, e. g. ܗܒܚ read *sh*^{e} *bhak*; ܗܡܐܠ read *sh*^{e} *mu'il*.

The rhythmical termination of verses (*ὁμοιοτέλευτα*) immediately following each other, is more dependent npon the formation of the words and thoughts. than upon a special peculiarity of Syriac poetry."

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Uhlemann's Syriac grammar.
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